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## Selections.

### BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

This society held its annual meeting last month, at Exeter Hall, London. From the speeches delivered on that occasion, we extract the following; it serves to show how hard it is for men accustomed to irresponsible power, to accommodate themselves to laws and regulations which provide things just and equal for both employers and laborers:

The Rev. W. Knibb then rose, and was received with reiterated bursts of applause. He moved—

That this meeting feels that it has not only cause for devout gratitude to the Most High, that the act for the abolition of slavery in the British colonies was carried into effect under circumstances which reflected the greatest honor on the negroes delivered from bondage thereby; but for warm congratulation that it has been followed by a rapid and vast improvement in their physical and moral condition; and that, if not interfered with by unjust legislation, by the partial administration of justice, and by the schemes of interested and unprincipled men, it cannot fail to result in the increased and permanent prosperity of these colonies, and greatly to advance the interests of the mother country.

That this meeting, whilst sincerely desirous that the best interests of the proprietary body of the colonies may be advanced by all fair and legitimate means, will continue to oppose all schemes of theirs at variance with justice and humanity, all laws oppressive in their character, and all practices designed to coerce labor under a state of freedom.

That, grateful for past success, this meeting desires afresh to commend the anti-slavery efforts to the divine blessing, and exhorts its supporters everywhere to increased activity in this righteous cause.

If there was one sentiment that fell with a more deadening sound on my ear than another, in the whole of this discussion, to which I have listened with much attention, it was the one that fell from the lips of Dr. Lushington, (cheers,) when he asserted that in the English House of Commons, slavery palled upon their taste. I thought that a severer rebuke, or one more calculated to sink that legislative body in the esteem of the wise and just, could not by possibility have been uttered. I most earnestly hope that that legislative body, if they wish to have the respect of those whose respect is worth obtaining, will by some act of theirs show that if that rebuke in past days, or even now, is just, it will no longer attach to it. I should almost feel disgraced in hearing the name of a Briton, if I could believe that because there was something to be done for the miseries, the woes, the tears, and the blood of men—not for its removal, but because it was implored to be removed, it was a palling subject. (hear, hear.) I sincerely trust that if this be the case, the people of England will show, that they are not contented with such a state of things. (cheers.) For myself, I have little hope from anything, except it be from Christian effort. I know pretty well, from a residence of seventeen years in a slave colony, that everything that is not based on the principles of this society, will most assuredly fail. If, however, we can but obtain the concurrent effort of those who feel interested, not merely in the freedom of earth, but in freedom eternal in the skies, soon the last despot shall lift his hand, and the last slave shall be free. (loud cheers.) I did not intend to remove the impression from this meeting, if the impression does still exist, that the want of that sweet article, sugar, is not to be ascribed, as has been asserted by honorable persons in public prints, to a disposition in the minds of the laborers, not to work, except for exorbitant wages. For the last two days, I have spent my time in going through the statements upon that subject, given by slave owners themselves. *I assert, and I defy contradiction, that the negroes work for a less sum than their masters said they ought to work for.* If I could not prove this, by a reference to evidence given in the House of Commons, by Jamaica planters—if I could not prove it by the records of all the courts where valuations were made and sworn to on oath by the planters—if I could not prove this by every official document which has reached this country, I would submit to all the degradation of pronouncing that which was false. If, then, this is the case—and such it is—if the same amount of labor is now performed by the negro for £3 8s. which the planters themselves deposed upon oath they never could get, and never *wished* to get, under £4 10s., then I say that I have proved that which I had asserted. I have taken the hardest, the most difficult of the whole of the plantations—I have taken the plantation of R. Scott, Esq. because his property is in the parish where I live; he asserted in the House of Commons, that when they paid job labor in the island of Jamaica, they always paid £7 10s. currency per acre for digging the cane holes; and that it would not be considered dear, if it was done at £10 old money, which is £6 sterling. Now I can prove, that what the negro demands for digging 2,800 cane holes, (which is the number in an acre,) is not £6 sterling, but £3 8s. (loud cheers.) However, I am well aware that there are other circumstances connected with this discussion, than that to which I have referred. But as the demand in the House of Commons for emigration proceeds upon the principle that work, on fair and legitimate terms, cannot be obtained, I have thought it right, and still think it right, to assure you, that from the last documentary evidence that has been presented to Parliament, I could cull from all the special magistrates' reports, without one exception, a confirmation of this truth. The fact is, it is not because the people do not wish to work, that the present state of things exists; but because the masters have no money to pay. I wish those who are interested in West India property, would just come and see for themselves. I wish they would see what reductions might be made, not in the poor man's wages, but in the costly expenditure connected with the old slave system. There might be a reduction in a great many things to which I could refer; but it is not my business to take care of the slave owners' property. It is my duty—a duty devolved upon me by the position in which I stand—to take care that the poor man is not cheated; and I intend to take care of him. (loud cheers.) I should like to have referred to that rapid and growing intelligence, combined with industry, sobriety, and honesty, which is working in all its loveliness throughout the island of Jamaica. But I am fearful that a just description of this would be considered romance and fancy. Allow me, however, to read one extract from a letter, sent to Sir Charles Metcalfe, by a special magistrate: "If it were possible adequately to describe the rapid improvements which have taken place, and the wonderfully-ameliorated condition of society generally, since the advent of freedom, the readers at a distance might be disposed to ascribe even a faithful representation, to an attempt to practice on their credulity." (cheers.) If such statements as these are presented to his excellency, the governor—if they have received the official stamp of government—if the whole returns testify that, for fair and equal wages, the negroes are disposed to work, I do implore this respectable assembly not to allow our souls to be harrowed up by the bloody and murderous system of European emigration. I have witnessed scenes with respect to this, which I shall never forget. I have seated myself by the side of a poor deluded Irish emigrant, though of a different religion to myself, and in the absence of one whom he considered his only spiritual guide, he was glad to receive temporal and spiritual consolations from myself. I have stood by his side when in the deepest depths of poverty, joined to despair, and on a bed covered with rags, he has breathed his last; a dupe to this infernal scheme. In circumstances which I could not mention to this respectable audience, have the victims of this accursed plan been hurried into eternity. I declare, without the least fear of being contradicted—and if the House of Commons think that I cannot prove, let them call me as a witness to their bar (loud cheers)—I declare that there have been scenes in Jamaica, within the last two years, unequaled in atrocity by all those abominations connected with the foreign slave trade. I say this, not on account of the numerical number; but when I think of the manner in which these poor, deluded people came—when I think that comfort was the lot of some, before they left their homes, and I have stood by their bedsides where poverty, disease, and starvation have combined to hurry them from the world—when I have seen the misery, and the last gasp of breath, and have had the office of consigning them to the tomb—I implore, on behalf of Ireland, that she be rescued from a system which entails misery on all who go, and must bring down the just judgment of God. (hear, hear.) So convinced was Sir C. Metcalfe of this, that at his request I interfered. I know his excellency thought I could not prove what I had asserted, with respect to our estate; but an investigation was ordered.—Mr. Kelly, a special magistrate, was invited to Spanish Town, and his evidence was taken; but it was so abominably filthy, that it was suppressed. I have it, however, and the world shall have it, too. (hear, hear.) If it be necessary to state how I obtained it, that shall be done; for on that subject, I care for no individual that breathes on earth. (cheers.) It was but the other day that I went to one of the gaols, in Jamaica. I dare say a great many people will say I had no business there. (laughter.) I have business everywhere where tyranny dwells. (cheers.) I saw in that gaol a poor Irish girl, seventeen years of age, fed upon the coarsest corn meal, without coffee or tea, or anything but water. Seeing her there, I inquired what was her crime. She told me that she had been hired by Mr. Leighton, at £8 per year, and that her food was to be found her; when he had taken her seventeen miles up the country, he told her that he would only give her £6. She was one of the unfortunate victims who went out in the David Kerr. For refusing to work for £6, what did the chief magistrate do? He called two of his brother magistrates into his house to dine; and after dinner they held a court in his house, and sentenced this poor Irish girl, who had not been in the island three weeks, to pay a fine of £3, or, in default of finding goods upon which it could be levied, to imprisonment for fourteen days. (loud cries of hear, hear.) The moment I saw her, I said, "I will pay the money, and you come out." (loud cheers.) That poor girl had been walked barefooted seventeen miles, under a burning sun, to gaol, in which she was placed for fourteen days, in the midst of a deadly morass. I had her taken care of in the mission-house. I said to the gaoler, "Give me a copy of her committment." He replied, "I dare not do it. What would the magistrate say?" I answered, "I don't care whether you durst or not; but you shall know that every person has a right to a copy of their committment; and I demand it, in behalf of this poor girl. (loud cheers.) And here it is": "Whereas, Eliza Kennedy, an immigrant located on retirement, the property of Thos. Rickets Hylton, Esq. has been convicted before us, David Mason, sen. and David Mason, jun. Esqs. two of her majesty's justices of the peace, for the parish of Westmoreland, of refusing [mind how logical they are] to do the duty she had agreed upon to perform to the said Thomas Rickets Hylton, and has been sentenced to pay a fine of £3 sterling, or in default of goods to levy upon, to fifteen days in the house of correction, agreeable to the act to encourage immigrants thereon provided. (loud laughter.) And whereas no goods to levy on have been found. These are in her majesty's name," &c. I thought my first duty was to tell the governor about this. I wrote to Daniel O'Connell, but I think the postoffice stopped the letter; you shall have the governor's reply: "Sir, I am directed to acknowledge the receipt of your letter of the 26th ult. Inquiry will be made into the circumstances of the case therein reported; and pending the receipt of the result, the governor suspends his judgment on the conduct of the parties concerned. But whatever the causes may have been, his excellency deeply laments that a young woman, immediately after her arrival in this island, should have been subjected to a fine which she could not be expected to pay, and to the consequent degradation and danger of imprisonment. He requests you to accept his thanks for your generous interference in paying the fine, and rescuing the unfortunate prisoner from confinement; and begs leave to transmit herewith the amount of the expense which he understands you to have incurred upon that occasion." (loud cheers.) I say, honor to whom honor is due; (renewed cheering) and I shall feel pleasure in referring more than once to the kindness the governor has manifested to these poor, deluded creatures. I only regret that in the last despatch on leaving the colony, he has still recommended, under certain conditions, a new trial of this emigration scheme; and if he had not done this; if the whole of his official weight had not been thrown into the scale, I should not have stated some circumstances which duty now compels me to lay before you. I have here an account of emigration to different parishes. I wish you to understand that I have been there; mine is no hearsay evidence; that I have gone to the bedside of these poor victims, and I have endeavored to smooth the passage to the tomb. On Hyde Hall estate, between March and July, twenty-one emigrants arrived, six with wives and children, the rest single men; in November, the same year, twelve of the men and women were dead; three of the children were dead; six of the widows and orphans were shipped by the kindness of an individual, for America; five were in the hospital, and three remained fit to work. On the 19th of April, four persons from Ireland were situated at Glamorgan—and these estates are not on the plain, they are in the mountain—the man, the woman, and the children, were dead by the 10th of June. The other day I went to another estate, at Eddington; I saw on that estate, to the windward of Dundee, two Irish families, from London. On one bed, without a rag to cover them, lay the father, vomiting blood; on the same bed, lay two children, one 4, the other 2 years of age; in the corner of the room lay a girl of 14, ill with ague and fevers; and the mother had not a farthing to support any of them. (loud cries of hear, hear.) In the next room which I visited, after having prayed with this poor Irishman, and done something else for him—for it is of no use to attend to the soul, if you do not take care of the body (hear, hear)—I saw another Irishman on his deathbed. I wrote to the governor, telling him that the only alternative was the removal of the survivors back to England, or their death. The governor wrote back, and I have his letter; it is to this effect: "If these are the only means, take a passage for the whole, and I will pay the expense, let it be what it may." (loud cheers.) I returned to these poor people, with the joyful tidings; but though a vessel was to sail in ten days, three of the parents were dead, and two of the children! There were three orphans, which I sent in a jaunting car to my own house; one died before it had been there six hours; the other two are in a normal school, and they are supported by his excellency, Sir Charles Metcalfe; here is the letter, in which he sent me the money: "Sir, I am directed to acknowledge the receipt of your letter," says the secretary, "of the 8th inst. and to transmit herewith a check for £30, being the amount stated to be sufficient for the board and education of three orphan children, for one year." One is dead; I told the governor there were plenty of others, and I should soon find one. I aver that I can prove that the Irish emigrants have not only been deceived, but starved to death; I aver that I can prove that a mother has lain with her two children beside her—one 10 years of age, and the other an infant daughter at the breast—while her other daughter has been weeping over the putrid remains. I aver I can prove that my poor fellow-creatures are subsisting on what is called Spanish needles, (what is given to feed rabbits,) mixed with water; that starvation, trickery, spoliation, and death, is the result of this accursed, new slave trade. I speak strongly, for I have a right so to speak. (cheers.) A body of these poor Irishmen came to me—and our pockets ought to be fuller than Baptists' pockets usually are, to supply all the demands that are made—and implored me to do something for them. "What can I do?" "Oh, get us out of this country." Another poor man said, "I will walk a mile on my knees to thank you, if you can get me out of this place." A woman, who landed in 1835, assured us that she came out with one hundred and fifty emigrants; twenty of whom returned home, and all the rest were dead. Let those who are carrying on this plot, in reference to the West Indies, hear these facts; they certainly shall hear them, through the public." (cheers.) I would implore that a ship be immediately freighted by the British government, (it cannot be better employed,) to fetch home these emigrants. Let them throw their guns overboard, and put up hammocks for the dying. I hope there are spirits in this country that will assist me in carrying out this object. I hoped that Daniel O'Connell would have been here, and I would have asked his aid on behalf of his countrymen. There are a few withered creatures left—there are a few orphans and widows—and I implore that no time be lost in fetching them home again. I am sure that if you could see them, you would not want the eloquence of Daniel O'Connell, to convince you of the atrocity of European emigration. Emigration even from Africa, though it may not be quite so fatal in its effects, will be quite as abominable in its principles. (hear, hear.) My hope is, that they will not be able to obtain emigrants from Africa; and if I had nothing else to do, I would go there for the very purpose of telling them not to come. (cheers.) I am happy to tell you that the last ship that came from Africa, came in ballast; no emigrant would accompany her. (cheers.) Perhaps some will say, how do you find these things out? Why, we make it our business. (laughter, and cheers.) They have told us they have been grossly deceived, and they will not work for the paltry wages offered them.—Is 18d. a day too much to toil twelve hours under a burning sun? Some will inquire, how is it that sum enables them to supply themselves with so many comforts? Read the official reports, and you will find it is that numbers have joined the temperance society. (cheers.) They will drink no rum, and many never taste animal food, except salt fish may be called so. It is because they occupy their spare time in the cultivation of their own land, and in rearing fowls and other things for the market. It is not because they obtain exorbitant wages.—The emigration from America is just as bad as from other parts. The colored individuals that came from thence, were all dead in twelve months. (hear, hear.) But leaving that subject, let me speak of some of the results of emancipation, more especially with respect to the freehold. Take St. Thomas in the Vale, for one year, and also take Manchester. There is nothing like statistical facts, because they hit hard. (cheers.) I rejoice to speak of Manchester, because it is one of the parishes where the agents of the London Missionary Society have been most successful. (hear, hear.) In that parish, in the year 1838, there were 438 tax-payers—you remember that was the year in which freedom was given. In 1841, there were 1866 tax-payers. So that *in that parish alone, the laboring population have realized sufficient property in three years, to make one thousand four hundred and twenty-eight additional tax-payers.* In the western unions alone—and I now refer to those who attend the congregations of Baptist ministers—since the advent of freedom, 3,070 have purchased land, and paid for it £33,013 sterling; 1,683 have erected houses, and have paid for them £48,127 sterling. Were it necessary, which it is not, I could detain you for hours with statements of this kind. But I dare not conclude, without reiterating the earnest cry from dying, starving emigrants in Jamaica, that yet suffer in that climate; could you see them, as I have beheld them, heart-broken, dying, and dead, you would implore her majesty's government not to let a month pass without sending a vessel to bring the deluded victims back to the land of their fathers. Think you we are afraid of them competing with the negro? No; nor does the negro himself. He treats them kindly. One of my brethren saw, the other day, a deacon of his own church, walking on the road-side, and a poor Irish emigrant was riding on a horse; his minister asked him how that came to pass; his deacon replied, "I saw him lying under a tree, starving; I got off my horse, and put him on; and I am walking by his side to take him home, and give him something to eat." (cheers.) I ask you whether he could have done more? (hear, hear.) I ask you if a black man would have been so treated, if he had come to reduce wages here? No Irishman has perished because the black man would not, to the utmost of his ability, prevent it. (cheers.) I ask the meeting not to allow the government to be palmed upon, by those who think they can reduce the negroes to serfs. They cannot, and they shall not; for we have a mountain-top to which to flee. We have already suffered enough; they shall not extinguish the ethereal light which now beams in the islands of the west. Come what will, we will be free, and enjoy the blessing which God has given us. (cheers.)

From the British Anti-Slavery Reporter.

### EMIGRATION FROM AFRICA TO THE WEST INDIES.

*To the Friends of Africa, and of the Emancipated Classes in the West Indies:*

The appointment of two committees by the House of Commons—the one relating to our settlements on the western coast of Africa, and the other to the West Indies; coupled with the expectation that the result of the proposed inquiries will justify the government in making the former depôts for African laborers, with a view to supply the latter with a large number of immigrants, has not only engaged the close and anxious attention of the Committee of the British and Foreign Anti-Slavery Society, but has excited their most serious alarm.

Under the plea of an absolute want of labor, in the emancipated colonies, to carry on the cultivation of sugar, except at a ruinous cost to the planters, and under the specious pretext, that the natives of Africa are to be benefited by the measure, the right honorable Lord Stanley has prevailed on the house to grant him these committees, without opposition or discussion; and to place the names of honorable members thereon, who, with few exceptions, the committee regret to say, have either prejudged the important question they are now called to investigate, or have a direct interest in affirming the views of the West India party, by whose statements the noble lord appears to have been greatly influenced.

In these circumstances, the committee feel it to be their bounden duty, to put their friends throughout the country on their guard, against the insidious scheme set forth in the speech of the colonial minister; first, because they are convinced that no good and sufficient reason can be shown to warrant its adoption; and, secondly, because they are further convinced, that it cannot be carried into effect without covertly, if not openly, reviving and extending the iniquities and horrors of the slave trade.

The plea of the West India party is the scarcity of labor, and the consequent exorbitant rate of wages they are compelled to pay, in order to their carrying on, successfully, the cultivation of their estates. The committee demur to the accuracy of these statements. They are of opinion, that it can be demonstrated by a reference to official and other evidence, that there is no actual want of labor for keeping up the cultivation of the staple productions of the British colonies; and that it can be had, on terms sufficiently moderate to insure a fair return for capital invested. If in any quarter the want of labor has been experienced, it has arisen principally from bad legislation, the object of which has been *to coerce labor under a state of freedom;* from the unreasonable and injudicious conduct of the planters, in mixing up the questions of wages and rents, and from their resorting to summary ejectments to accomplish their purposes; and from want of capital, to pay with regularity the wages due to their laborers, or to command the amount of labor required. These causes have been in active operation, and have led many negroes to become independent holder s of land, to escape the persecutions and annoyances to which they were subjected by their former masters.

As to the exhorbitant rate of wages said to be demanded by the laborers, it appears that they have been usually fixed, except for task work, by the planters themselves, and have, for the most part, been made dependent on so great a variety of circumstances, as to have proved injurious, both to the employers and the laborers.

To remedy the evils resulting from the operation of bad laws, and their own oppressive proceedings, the West India party have had recourse to various schemes of immigration: these have been conducted at a heavy expense, and with but little benefit to the colonies, and at a great sacrifice of human life and happiness. These schemes have failed, or are to be abandoned, for the one now proposed by Lord Stanley. From Africa, a supply of laborers is sought to be obtained, for the avowed purpose of reducing the wages of labor paid to the lately emancipated slaves. But can that be done, without absolute injustice to them? And, if done, without giving a fresh stimulus to the slave trade? With the information before them, the committee answer decidedly in the negative. To introduce masses of native Africans, composed, as they will be, principally of the male sex, imbued with all the gross superstitions, and revolting heathenism of their country, must be injurious to the moral progress, and religious elevation, of the emancipated classes; and bringing these masses into competition with them in the labor market, must take from them the fair reward for their toil. To a free circulation of labor throughout the West Indies, the committee have no objection: on the contrary, they have on all occasions strenuously advocated it. To the spontaneous emigration of free persons from any part of the world to the British colonies, they have no objection; but to a *forced* system of emigration, involving the taxation, among others, of the emancipated peasantry of the West Indies, to supply funds, that the planters may bring large numbers of laborers into competition with them, is what the committee cannot regard as either just or expedient. Above all, the committee are opposed to emigration from Africa. To the committee, it appears utterly improbable that emigration can be free and spontaneous on the part of the Africans themselves. *They are, with few exceptions, slaves; and must be obtained from the chiefs, who surround our settlements, either by purchase or by negotiations, involving inducements tantamount to purchase; whatever number may be removed, it will be replaced by predatory warfare in the interior, and all the iniquities connected with the traffic in human beings be continued.* To any system, involving in the remotest degree the guilt of the slave trade, the committee are firmly persuaded their countrymen will be utterly opposed; not only on general grounds, but, lest it should give a pretext to other powers having settlements on the coast of Africa, to resort thither, for the purpose of supplying their slave colonies in other parts of the world with Africans nominally free, but really slaves.

In confirmation of their views, the committee would call the particular attention of their friends to an extract from an important despatch of the Marquis of Normanby, when colonial secretary, addressed to the governor of British Guiana, dated 15th August, 1839; in which his lordship, speaking on behalf of Lord Melbourne's government, gave a definitive answer to the application for a supply of immigrants from Hindostan and Africa:—"With regard to the introduction of laborers from India," says his lordship, "more than enough has already passed, to render her majesty's government decidedly hostile to every such project; and the laws now in force in the different presidencies, would effectually prevent the execution of this part of the scheme." And with respect to Africa, he observes: "We are not less opposed to the plan of recruiting the negro population of the West India colonies from Africa. *No precaution which has been, or which could be, devised, would prevent such a measure from giving a stimulus to the internal slave trade on that continent, or from bringing discredit on the sincerity of the efforts made by this nation for the suppression of that system of guilt and misery.*"

In contemplating the bare possibility of the project adverted to being realized—the gross injustice it would inflict, on the one hand, on the long-oppressed, but now emancipated negroes of the British colonies, and the miseries it would entail, on the other, on the deeply injured natives of Africa, the committee feel it to be their solemn duty, not only to guard their friends from deception on this vital point, but earnestly to entreat them to be prepared, if necessary, to resist a measure so fraught with calamity and crime.

Signed, on behalf of the committee,
J. H. TREDGOLD, *Secretary.*

From the British Anti-Slavery Reporter.

### CONDITION OF HAITI.

In his prize essay, on the prejudice against color, M. L'Instant meets without hesitation the common objection to the capacity of his countrymen, taken from the recent history of the black republic. With freedom and good order, and the advantages of instruction, millions of Africans, says he, will contribute intellectual treasures to the world at large; and generation after generation of the civilized inhabitants of the rich tropic will appreciate correctly its multitudinous treasures, and bring the resources of art to develop and perfect the hidden stores of nature.

"But," continues M. L'Instant, "I am aware of the objections which the partisans of slavery and prejudice draw from the example of Haiti. Look, say they, at the fine island which flourished so long when enjoying the benefits of slavery—what a desert it has become since freedom and universal equality prevailed there! What an irresistible argument it affords against the possibility of negroes, *by themselves* forming a civilized state, and for the absolute necessity of a superior race guiding them!

"Now, this objection betrays great want of candor, and great ignorance of facts. I readily admit, and it is with great satisfaction that I admit, that Haiti has lost for ever the rich monopolists of power and fortune—the Creole planters, who rung their millions out of their enslaved fellow-men, and held their estates at the mercy of mortgagees in France. But there is abundant compensation for the disappearance of great fortunes in Haiti, in their equal and general distribution. The people at large are better off than they were formerly; and in this respect Haiti is, beyond all doubt, happier than many of the most refined States of Europe. The main point, however, and one that is far too little considered, is, that peace has not yet prevailed in Haiti for twenty-five years. Foreign invasion and civil war, by turns, long disturbed all the elements of her prosperity, and crushed the germs of her promised civilization. It was only after the death of Christophe, that some degree of internal repose prevailed—and even this was unceasingly shaken by the menaces of France, before the late treaty put an end to them. In this disastrous state of things, the arts of peace and of civilization could not prosper. The soldier necessarily neglected the plantation; and the martyr to liberty must be forgiven for deserting the quiet walks of industry. After so many sanguinary convulsions in our land, twenty-five years are not too protracted a breathing time to be spent in recovering from exhaustion, before we can set about the difficult task of re-establishing social order, and of peacefully advancing civilization. Haiti has indeed suffered enormous losses; civil war has left deep and numerous wounds still unhealed; and the parent has almost expired in the throes of a parturition, which, out of the oppressions of negro slavery, brought a nation of freemen into the world. To blame is easier than to act; and it may be doubted whether any civilized people would have come forth from such a struggle with greater success. Our people were well fitted for that struggle, but exceedingly ill prepared for the duties since imposed upon them. The Haitien governments have been formed almost exclusively of self-taught men, bred far from the refinements of Europe, and enjoying no share in the intellectual improvements of civilized nations. Prejudices against their color deprived them of all instuction beyond the very A, B, C; and they were necessarily utter strangers to the commonest elements of knowledge, with which schoolboys in Europe would be ashamed not to be familiar. Still the same energy of character, the same love of country, and the same desire to prove to the world that their race deserves to be free, which led them to overcome all the difficulties of war, have also enabled them to supply the deficiencies of education; and, in defiance of all obstacles, to place the Haitien people among the independent nations of the earth. What other State has ever, in so brief a space of time, done so much as Haiti, with means so circumscribed, and against obstacles so formidable? None such can be found. Yet, with a case like this before them, the uncandid adversaries of the negro neither make allowances for the impediments to his civilization, nor give him credit for any efforts however successful! Such men call everything barbarous that does not copy London or Paris; and they assert that a people must be a horde of brutal savages, if they cannot all at once boast of operas, sumptuous parks, and public walks. Well may the barbarian, in demanding time for a change in his character and condition, retort that the wretched hovels of Europe, in the middle ages, and even the streets of Paris and London five centuries ago, dark, narrow, and filthy as they were, gave few signs of the brilliant luxury of the present day. They are right in saying that, with patience, the same career may be expected for all mankind. The measure, therefore, applied to the slow progress of Europe, ought not to be refused to any member of the human family. Haiti is not behind some of her neighbors; and it is most unreasonable to charge her with insuperable want of capacity, if she stumbles at certain social problems, which the most advanced nations, have been a thousand years in solving. When the doctrines of political freedom, of social equality, and chiefly that of brotherly good feeling between nations, are still mysteries for most other men, how shall we suddenly become familiar with them! When our opponents have so much to learn, they surely should be just, if not indulgent to our venial backwardness.

"I am far from supposing that the tranquillity enjoyed by Haiti, after so many trials, can last for ever. Liberty must be preserved by efforts equal to those by which it was gained. Education and industry are the great foundation of our hopes. Poverty and ignorance brutalize men, and reduce them to be the slaves of the rich and the intelligent. We, therefore, the sons of the conquerors of our independence, must, by our energy in the new fields of science, and by our determined rejection of every selfish feeling, help our fathers to complete the object of all their struggles.

"These are sentiments shared by the whole Haitien people; already a generation of young men begin to seek instruction of every kind abroad, and at home they are anxiously pursuing every means of improvement. They are diligently learning how to labor; and, rich in the experience of their fathers, as well as in the sciences of Europe, they are training themselves to follow worthily the traces of the heroic founders of the Haitien republic.

### THE EARTHQUAKE.

Every arrival from the West Indies brings some new particulars of the ravages and disasters attendant on the great convulsions of the 7th of May; and the first accounts, instead of being exaggerated, appear to have understated the destruction of life and property.

There is, however, one exception to this remark. The calamities at Gonaives, as reported by Capt. Varian, of the brig Pandora, arrived last week at Boston, were happily confined to the ruin of houses; the inhabitants had timely warning in a groaning sound, which they readily understood, and rushed into the streets, all escaped with life but two. Most of the buildings in the place were destroyed.

A letter from Cape Haitien, received in Philadelphia, estimates the loss of life at between eight and nine thousand. A friend of the writer succeeded in saving his wife and one child—but his two other children perished in the ruins of his dwelling. The horrors of pillage were added to those of the earthquake. The writer says:—

"The hour being that in which the inhabitants were preparing for their evening meal, the falling in of the roofs and rafters scattered the fires, which seized upon them, and in an incredibly short space of time the whole woodwork of the city was in flames; by 8 o'clock the country people poured into the city, armed with machettes, knives, and guns, and commenced the work of pillage and murder, killing every one who offered any resistance to their depredations. The houses and stores of the few whites, and principal merchants, were the first to be attacked. These were soon sacked, and everything in the shape of movable property that was not covered up in the ruins was taken possession of. Bands of eight or ten of the plunderers would meet in the steets and contend for the spoils, frequently leaving on the ground half of the number dead and desperately wounded.

Such a scene, as I am informed by eye-witnesses, was scarcely ever beheld. Beneath the ruins the cries of the wounded and dying, for succor, were heard in vain, and in many cases four days elapsed before any efforts were made for their extrication. To-day one person was brought out alive who had lived fifteen days under a bed of wall. Every merchant that could escape made for the shipping, where upward of one hundred were crowded in four vessels.

The survivors sleep in the country, in the fields, none daring to trust themselves as yet under any cover. The stench from the corrupted bodies was such that one time it was feared some pestilence would break out; but the fire and the lime-stone (which the heat has converted into quicklime) is daily purifying the air. The destruction of life and property has been terrible, and it will yet be some time ere the people can sufficiently overcome their fears to make any attempt to clear away the ruins, or return to the places where their happy homes so recently stood.

The subjoined account prepared for publication here, was brought by Captain Wilbur, of the schooner H. Lawrence, arrived yesterday from Port au Platte:

On the 7th of May the island of Haiti was visited with an earthquake, which in its destructive effects has proved to be the severest we have ever had on record. The weather had been for many days excessively hot and sultry. The temperature varying from 92 to 95 degrees in the shade, and 110 degrees when exposed to the solar rays. The winds were hot, parching and unrefreshing, and the drought had been for some time prevailing. In the afternoon of that day, at about half past 5 o'clock, I was standing on the square, which is situated in an elevated part of this town. The sky was uncommonly serene, and the descending sun promised to be bright and glorious in its setting; just then, casting my eyes toward Mount Isabella, which overlooks the town, I perceived a dark vapor ascending and enveloping its base and sides; a rolling, rumbling sound immediately succeeded, and instantaneously came a shock which nearly dashed me to the ground. The level of the square appeared undulated like the waves of the sea—a faint and sickly sensation came over me, and dizziness and difficulty of breathing. The houses rocked to and fro, like vessels in a storm. The ground was rent in several parts. Many persons were thrown down by the force of the concussion, others were reeling as in a state of drunkenness.

A second shock followed, yet stronger than the former, accompanied by the same appearances, effects, and terrors. The church, a strong and massive building, seemed tottering to its fall, the bricks flew from the solid masonry as if from projectiles; wide fissures appeared in the walls and arches, and the whole would have been levelled but for the uncommon strength of the outside buttresses, and the lowness of the building. It was affecting to hear the terrific cries and lamentations of the women and children, and instructive to contemplate even then their lowly prostration to the Divinity—imploring his mercy, aid, and succor, in their distresses. The second shock must have lasted about 60 seconds.

Fortunately for us our town is almost entirely constructed of wood, which alone accounts for its preservation. The stone buildings suffered materially, and some of the finest were entirely destroyed. From the 7th up to the present date, we have been in a continued state of alarm—upward of 40 shocks having taken place during that interval, some more or less severe. Processions and prayers are continually on foot to avert, if possible, the Divine displeasure. The men wear serious and solemn looks; the women, when not in the processions, are sitting at the doors of their houses, either in tears or with books of prayer. Business is not even thought of, such is our state of agitation.

The fine town of Santiago, about 60 miles distant, in the interior, and the centre of our agricultural commerce in this part, has been entirely destroyed. The population, consisting of about 6,000 souls, of which 500 are buried in the ruins—farther in the interior, the town of Vega and St. Osero have met with similar fates. The city of Cape Haitien, the deposit of all the agricultural products of its fine plain, the capital of the northern part of the island, the first city in Haiti for the beauty and solidity of its building, and the second only in size and importance, has met with utter destruction, and is one immense mass of crumbling ruin.

A gentleman who left immediately after the disaster, informed me, that so suddenly had been the catastrophe, that hardly three seconds were allowed to escape from the houses. Thousand were buried alive, and no relief at hand. Cries of agony and shrieks would now and then proceed from the buildings and break the solemn stillness of the night. Many dead and putrefied bodies were lying in the streets, and nobody to remove them. The air was tainted with the infection, and a pest seemed quietly settling over the city.

*May 21st.*—Since writing the foregoing, farther intelligence has reached us from the Cape, which has materially added to the horrors of its former situation. Hundreds of individuals, pouring in from the country, commenced upturning the crumbling ruins, and drawing from thence all the merchandise and valuables of whatever kind they could lay hold of, despatched the same to their different hiding places. Opposition was for some time useless, and a summary execution was necessarily resorted to by the authorities to strike a salutary terror. Many of the marauders were shot, and now, to crown the whole with the extremity of horror, a slow fire, which had arisen and had been gradually creeping onward from the time of the catastrophe, spread at once into a general conflagration, consuming what had escaped the former calamity and the sacrilegious hands of pillage.

Hundreds had taken refuge on board the ships in the harbor, with the trifling effects which an agonizing haste suffered them to lay hold of, together with as many of the maimed and wounded as were thus favored by their good fortune. The other towns and villages besides our own, and those enumerated above, which have most seriously suffered (some of which are entirely demolished,) are Porto Paix, Gonaives, St. Marc, Mole St. Nicholas, St. Louis du Nord, Fort Dauphin, Limbeport Margot, Borgne, La Grand Riviere, Laxavon and Altamira, which, together with Porto Plata, Cape Haitien, Santiago, St. Osero and La Vega, before mentioned, make in all seventeen towns and villages, with loss of lives in nearly all. It is impossible to convey an adequate idea of the severity of the blow which will be given to commercial interests in general, through all their channels and ramifications—many years will be required to restore matters to their former footing.

It will be equally difficult to conjecture at what period the signs of ravages will be removed and the towns and cities again approach their former condition.

SIDNEY CROSS, Port au Platte.
GEORGE POTTS,
No. 21 Lispenard street, New-York.
F. CARAUNA,

P. S.—During the earthquake at Santiago, the inhabitants rushed into the Roman Catholic church, to implore mercy from the Most High, and filled it to overflowing; and when it fell, rivers of blood were seen to pour through the ruins proceeding from the bodies of the unfortunate souls crushed within.

From the Philanthropist.

### THE PALMYRA PRISONERS.

We have been deeply affected, by lately reading an account, (prepared by a committee,) of the transactions in the case of Alanson Work, James E. Burr, and George Thompson, tried for the alledged crime of negro-stealing, and sentenced to imprisonment for twelve years, in the Missouri penitentiary.

Mr. Work was an industrious mechanic, from Middletown, Connecticut, having, at the time he left, a wife and four children, dependent on him for support. Messrs. Burr and Thompson were members of the Mission Institute, near Quincy; the first from Western New-York, the last from Licking county, Ohio; and were preparing themselves for service in the missionary cause. They were all young men of unimpeachable character.

Certain slaves in Missouri had expressed a desire to be free. These young men, moved by compassion, agreed to afford them facilities for accomplishing the object. In the prosecution of this work, they were found in Missouri, in company with the slaves, were betrayed by them, arrested, thrown into a dungeon, tried by a prejudiced court and jury, and sentenced to confinement in the penitentiary for twelve years.

They violated no law of Missouri, except constructively; as was admitted on the trial. The evidence was not pretended to prove anything more, than that they were found with the slaves, and designed to give them aid to escape, if they wished.

The counsel for the prisoners therefore asked the court to instruct the jury as follows:—

"That before they can find the defendants guilty, they must, from the evidence in the case, (and from no other source,) find the following facts: 1st. That the defendants had possession of the slaves; and to constitute a possession in them of said slaves, the jury must, from the evidence in the case, find that the defendants exercised authority to restrain the movements of said slaves, or, (the slaves being present,) claimed the right of control, dominion, or authority, over the will of the said slaves. 2d. That if they find that the defendants were so possessed of said slaves, the jury must also find, from the evidence in the case, that at the time of becoming so possessed of said slaves, it was the intention of said defendants, to convert the property in said slaves to their own use. If, on the contrary, the jury shall find, from the evidence in the case, that the defendants were in the control of said slaves, or in the power of said slaves, or that when the defendants and slaves met, and while they remained together, the defendants claimed no authority over said slaves, but met them on an equal footing, as freemen; they ought to find the defendants, not guilty.

"They ask the court further to instruct the jury, that, whether Anthony met the defendants with or without the consent of his master, still to constitute a taking of said slaves by said defendants, the said slaves must have been in the possession of said defendants, as before explained; and that even such possession cannot authorize the jury to find defendants guilty of larceny, unless the jury also find, from the evidence in the case, that, at the time, defendants had the intention to convert the property in slaves to their own use. That a conversion

young men are doomed to drag out twelve of the best years of their life, as felons in a penitentiary, for doing—what? That which in itself was an act of heroic philanthropy.

For a little while, let us recognize the fact, that slaves are men, most wickedly deprived of liberty; and elevate ourselves above the mists with which slavery has surrounded us. The two young men who risked their lives in an attempt to liberate the noble Lafayette from a despot's dungeon, won for themselves, imperishable glory. The object of their sympathy, was an illustrious one. If they failed, and were arrested, no disgrace would attach to their names; but the prayers of the world would go up in their behalf. If they succeeded, every heart would thrill at the mention of the names of Bollman and Huger. The objects of the benevolence of the young men of Quincy, were but slaves—despised, down-trodden slaves. Success would insure them no reward on earth; detection would consign them to a dungeon, and their names to infamy. And yet, with high resolve, they ventured on their work of mercy. Is there a man with a soul so debased, as not to recognize in their act, a sublimer daring, than in that of the heroes of Olmutz? May God be with them in their prison! Let them be of good cheer—twelve years hence, there will not be left one stone upon another of the great bastile of slavery.

It is painful to us, with our feelings of pity for the young men, to take up the tone of a censor. But we shall do what we believe our duty, even at the risk of being denounced by coarse fanaticism, as a compromiser, an expediency man, yielding to corrupt public sentiment, &c. &c.

Heroic as was the conduct of these sufferers, we believe they committed an error. The ground of our objection to their act, and all other acts of the kind, is, simply, a conviction that the anti-slavery cause is injured by them, and thus the day of deliverance to the entire slave population, delayed.

### FUGITIVES FROM SLAVERY.

From the "Duty of the Free States, Second Part," just published. By Dr. Channing:

The free States are bound to confine all action in regard to slavery, to the narrowest limits which will satisfy the Constitution. Under this head, our attention is naturally drawn, first, to the chief, and I may say, the only express provision of the instrument relating to this subject. I refer to the clause requiring that a slave escaping into the free States, shall be delivered up, on the claim of his master. This provision may seem clear; but the execution of it, in such a manner as to accomplish its end, and yet to prevent the encroachments of slavery on the free States, is not easy. The provision was designed to give authority to the master to claim the fugitive slave. But in doing this, a far higher good than the recovery of a thousand slaves flying from the South, is put in peril—and that is, the freedom of the colored population of the North; and we are bound to insist that this freedom shall be placed beyond the reach of peril. This danger is not imaginary. Kidnapping in the free States is one of the evils which have grown out of our connection with slavery; and it has been carried on with circumstances of great barbarity. Thus slavery has been recruited from the North.

The law of Congress, framed to carry into effect the constitutional provision to which we have referred, almost seems to have been designed to give shelter to this crime. No care has been taken to shield the colored man at the North. The slaveholder or slave-hunter may carry him before a justice of the peace as a fugitive, and may himself be a witness in the case; and this tribunal may send the accused to perpetual bondage. We all know how, and by whom, a commission of justice of peace is often obtained. We know that a claim of more than twenty dollars is not left to the decision of a justice's court. We know the advantage which may be enjoyed before such a magistrate, by the rich slaveholder, over a poor, perhaps friendless laborer. And yet, to this tribunal it is given to pass a sentence on a human being, as terrible as death. An officer, not trusted with the adjudication of property exceeding twenty dollars, is allowed to make a man a slave for life.

To repair this great injustice, to prevent the transportation of our citizens to slavery, some of the State legislatures have held themselves bound to supply the deficiences of the law of Congress; and for this end have referred the suspected slave to a higher tribunal, and have given him the benefit of trial by jury. To our great sorrow, this State legislation has been pronounced unconstitutional, by a recent decree of the Supreme Court of the United States; so that the colored man is driven back to the court to which he had been unjustly doomed before. On this decree it becomes me not to pass sentence; but one thing is clear, that the free States are now bound to the most earnest efforts to protect that portion of their citizens exposed to the peril of being carried into bondage.

The grand principle to be laid down is, that it is infinitely more important to preserve a free citizen from being made a slave, than to send back a fugitive slave to his chain. This idea is to rule over and determine all the legislation on this subject.—Let the fugitive be delivered up, but by such processes as will prevent a freeman from being delivered up also. For this end, full provision must be made. On this point, the Constitution, and a still higher law, that of nature and God, speak the same language; and we must insist that these high authorities shall be revered.

The Constitution opens with these memorable words: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure *the blessings of liberty* to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." It is understood and conceded, that this preamble does not confer on the national government any powers but such as are specified in the subsequent articles of the instrument; but it teaches, and was designed to teach, the spirit in which these powers are to be interpreted and brought into action. "To secure the blessings of liberty," is enumerated among the purposes of the national compact; and whoever knows the history of the Constitution, knows that this was the grand purpose for which the powers of the Constitution were conferred. That the liberty of each man, of the obscurest man, should be inviolate; this was the master-thought in the authors of this immortal charter. According to these views, we have a right to demand of Congress, as their highest constitutional duty, to carry into the enactment of every law, a reverence for the freedom of each and all. A law palpably exposing the freeman to be made a slave, and even rendering his subjection to this cruel doom nearly sure, is one of the most unconstitutional acts, if the spirit of the Constitution be regarded, which the national legislature can commit. The Constitution is violated, not only by the assumption of powers not conceded, but equally by using conceded powers to the frustration of the end for which they were conferred. In the law regulating the delivery of supposed fugitives, the great end of the national charter is sacrificed to an accidental provision. This Constitution was not established to send back slaves to chains. The article requiring this act of the free States, was forced on them by the circumstances of the times, and submitted to as a hard necessity. It did not enter into the essence of the instrument; whilst the security of freedom was its great, living, all-pervading idea. We see the tendency of slavery to warp the Constitution to its purposes, in the law for restoring the flying bondman. Under this, not a few, having not only the same natural but legal rights with ourselves, have been subjected to the lash of the overseer.

But a higher law than the Constitution protests against the act of Congress on this point. According to the law of nature, no greater crime against a human being can be committed, than to make him a slave. This is to strike a blow at the very heart and centre of all his rights as a man; to put him beneath his race. On the ground of the immutable law of nature, our government has pronounced the act of making a man a slave on the coast of Africa, to be piracy—a capital crime. And shall the same government enact or sustain a law which exposes the freeman here to be reduced to slavery, which gives facilities to the unprincipled for accomplishing this infinite wrong? And what is the end for which the freeman is so exposed? It is that a man flying from an unjust yoke, may be forced back to bondage—an end against which natural and divine justice protests; so that to confirm and perpetuate one violation of the moral law, another still greater is left open and made easy to the kidnapper.

There seems no need of enlarging on this point. Every man who enjoys liberty, can understand what it is to be made a slave, to be held and treated as property, to be subjected to arbitrary will, to arbitrary punishment, to the loss of wife and child, at another's pleasure. Every man knows what he would feel at having a son or a daughter torn from him and sent to slavery. And liberty is not a whit dearer to us than it is to a human brother, whose only misfortune it is to wear a darker skin. We are bound to extend to him the same protection of law as to our own child.

To condemn a man to perpetual slavery, is as solemn a sentence as to condemn him to death. Before being thus doomed, he has a right to all the means of defense which are granted to a man who is tried for his life. All the rules, forms, solemnities, by which innocence is secured from being confounded with guilt, he has a right to demand. In the present case, the principle is eminently applicable, that many guilty should escape, rather than that one innocent man should suffer; because the guilt of running away from an "owner," is of too faint a color to be seen by some of the best eyes; whilst that of enslaving the free, is of the darkest hue.

The Constitution provides that no man shall "be deprived of life, liberty, or property, without due process of law." A man delivered up as a slave, is deprived of all property, all liberty, and placed in a condition where life and limb are held at another's pleasure. Does he enjoy the benefits of "a due process of law," when a common justice of peace, selected by the master, and receiving the master as a witness, passes sentence on him without jury and without appeal?

It is of great importance, that a new and satisfactory law on this subject should be passed by Congress. It is a serious evil to perpetuate legislation against which the moral sense of the community protests. In this country, public opinion is the strength of the laws—is the grand force with which the public authorities must surround themselves.—The present law for the recovery of fugitive slaves is reprobated, not by the passions, but by the deliberate, moral judgments of large portions of the free States; and such being the case, it cannot be executed. There are a thousand ways of evading it, without force. In some parts of the country, I fear, it might be resisted by force, should its execution be urged; and although a law, demanded by justice, should never be yielded to the fear of tumult—though we ought to encounter violence, rather than make a sacrifice of duty—yet, on the other hand, it is most unwise to uphold a palpably unrighteous law, which, by its unrighteousness, endangers the public peace. In such a case, the chief responsibility for the danger, rests on the obstinacy of the legislator. The appointed guardian of social order proves its foe.

A trial by jury ought to be granted to the suspected fugitive, as being the most effectual provision for innocence known to our laws. It is said, that under such a process, the slave will not be restored to his master. Undoubtedly the jury is an imperfect tribunal, and may often fail of a wise and just administration of the laws. But, as we have seen, the first question to be asked is, How shall the free man be preserved from being sentenced to slavery? This is an infinitely greater evil than the escape of the fugitive; and to avert this, a trial by jury should be granted, unless some other process, as safe and effectual, can be devised.

In these remarks, I would not intimate that the slaveholders, as a body, desire a loose law, which will place the innocent at their mercy, in order to be kidnappers. The South is as incapable of this baseness as the North. But in both regions, there are too many men profligate enough to use such a law for the perpetration of the greatest crime. We know that the existing law has been so used, that the facilities and temptations which it ministers to the grossest violation of right, have whetted cupidity, and instigated to cruelty. Then it must be changed.

The slaveholder must not say that a change will annul his claim on the flying slave. He ought to consider, that in insisting on processes for enforcing his claim, which cannot but result in enslaving the free, he virtually enrolls himself among kidnappers. Still more, he should understand, that his only chance of asserting his claim rests on the establishment of such a law as will secure the rights of the colored man of the free States. There is a jealousy on this point among us, which, as it is righteous, must be respected. It is a spreading jealousy, and will obstruct, more and more, the operation of the existing law. It must not be spoken of as a fever, which has reached its height. It is a sign of returning moral health; and its progress will be aided by perseverance in immoral means of reclaiming the flying slave.

### HORRIBLE EVENTS!

The Natchez Free Trader contains the following awful account of murders committed in that region. The negroes, Joseph and Enoch, were owned by two men on Bayou de Glaize. Enoch had, however, been sold to a man near New-Orleans:

One of the murderers was caught, on the 5th instant, near Union Point, on the Mississippi; the other making his escape, though not without having several balls fired at him, and is supposed to have been wounded; though not caught, it is to be hoped that he will soon be brought to pay the penalty of his atrocious crimes. It appears that the negro boy, Enoch, after being sold, ran away from his new master, and returned to Bayou de Glaize, and fell in with the boy Joseph, whom he persuaded off with a yellow girl named Margaret, known to some as having belonged to a planter on the above Bayou—that after persuading Joseph and this girl off, they armed themselves, and commenced the work of destruction and death. They proceeded first to the house of Mr. Noah Harrington, on Red river, near the cut-off, whom they killed, carrying off the daughter of Mr. Harrington with them, whom they kept in the woods some six weeks, using her with unheard-of cruelty, platting vines together and whipping her until from torture she was compelled to yield to their hellish purposes; and at other times tying her up to a tree as a mark to shoot at.

They then killed another man, whose name is not known. After committing this murder, on returning to the place where Miss Harrington was confined, they remarked that they had killed another hog. After this they went to the house of Mr. George Todd, not far from Mr. Harrington's whom they also killed; carrying off Mrs. Todd, with a small child, whom they treated also in a most brutal manner, and threatening to kill both her and the child if it should cry; and often, when they were on the point of killing them all, the yellow girl would throw herself on her knees and beg their lives, saying that if they shot them, their bullets would have to pass through her body. Mrs. Todd and Miss Harrington both state that the yellow girl several times saved their lives.

The boy Joseph, immediately after his capture, confessed that he killed both Mr. Harrington and Mr. Todd, and the other person, but stated that he had been forced to do it by Enoch, who first enticed him to run away. No white person implicated.

After this confession, it was deliberately resolved that the negro should be burned alive. The terrible scene is thus described by the Free Trader:

"The body was taken and chained to a tree immediately on the bank of the Mississippi, on what is called Union Point. Faggots were then collected and piled around him, to which he appeared quite indifferent. When the work was completed, he was asked what he had to say. He then warned all to take example by him, and asked the prayers of all around; he then called for a drink of water, which was handed to him; he drank it and said: 'Now set fire—I am ready to go in peace!' The torches were lighted and placed in the pile, which soon ignited. He watched, unmoved, the curling flame as it grew, until it began to entwine itself around and feed upon his body; then he sent forth cries of agony painful to the ear, begging some one to blow his brains out, at the same time surging with almost superhuman strength, until the staple with which the chain was fastened to the tree (not being well secured) drew out, and he leaped from the burning pile. At that moment the sharp ring of several rifles was heard—the body of the negro fell a corpse on the ground. He was picked up by some two or three, and again thrown into the fire and consumed—not a vestage remaining to show that such a being ever existed.

The yellow girl was taken to Natchez in the custody of Mr. C. S. Lyman, who will deliver her up to the proper authorities at Vidalia, Louisiana."

### COUNT THEM.

Behold a small minority, with their feet on the prostrate majority of this nation! There are but 300,000 slaveholders in the United States; yet they do, and always have, controlled every department of government. It is their *trade* to govern, and our habit to obey.

We copy the following from Dr. Channing's excellent work on the Creole case.

"I have spoken of the great majority in our country, who have no participation whatever in slavery. Indeed, it is little suspected at home, any more than abroad, how small is the number of slaveholders here. I learn from a judicious correspondent at the South, that the slaveholders in that region cannot be rated at more than 300,000. Some make them less. Supposing each of them to be the head of a family, and each family to consist of five members; then there will be 1,500,000, having a direct interest in slaves as property. This is about *one-eleventh* of the population of the United States. The three hundred thousand actual slaveholders are about a *fifty-sixth part* of our whole population. These govern the South entirely, by acting in concert, and by the confinement of the best education to their ranks; and, still more, to a considerable extent, they have governed the whole country. Their cry rises above all other sounds in the land. Few as they are, their voices well-nigh drown the quiet reasonings and remonstrances of the North, in the House of Representatives."

## Communications.

### TO THE ABOLITIONISTS OF MASSACHUSETTS.

ANTI-SLAVERY ROOMS, 25 CORNHILL,
BOSTON, June 17th, 1842.

MY DEAR FRIENDS—The Board of Managers of the Massachusetts Anti-Slavery Society has learned, with great satisfaction, that the abolitionists, in many parts of this commonwealth, have resolved to celebrate the approaching *anniversary of West India emancipation*, (which comes on the first of August,) in their respective towns, with that spirit and energy which the occasion seems to require. This is as it should be.

This celebration should be one, both of utility and amusement. It is important that this great event should be kept before the people of this country, so long as it holds *two and a half millions* of its own subjects in the most abject slavery. Eight years have already passed, since the government of Great Britain gave freedom to *eight hundred thousand* of its own slaves, in the West India Islands; and this act, instead of being followed by idleness, insurrection, and murder, on the part of the negroes, and complete bankruptcy on the part of the masters, as was universally predicted, by the opponents of the anti-slavery cause, has been attended by one unbroken chain of prosperity, both to the liberated negroes, and their former masters. The soil has advanced in value, from fifty to one hundred per cent. Thrifty and populous villages are fast coming into existence. Mechanical improvements are being introduced, which were not contemplated in the days of slavery. Benevolent and religious institutions are fast multiplying, and education is liberally bestowed upon, and improved, by all classes.

It is absolutely indispensable for the success of our cause, that the benefits of this great and benevolent experiment should be kept constantly before the minds of our people, that they may see the benefits, as well as the duty, of immediate emancipation. This day presents a favorable opportunity for this demonstration by us. To make this occasion useful and interesting to all parties, it seems important that we should deviate from the ordinary and stereotyped plan of orations, which are well in their place, and adopt some novel method, in which all can participate.

It is proposed that you should get up, in your place, an *Anti-Slavery Pic Nic*. It would be useless for me to suggest that this celebration should be conducted on strict temperance principles. The fore part of the day may be spent in declaiming, speaking dialogues, singing songs, hymns, &c. &c.; after which, a procession can be formed from the hall or meeting-house, and march to the grove, or place where the entertainment is prepared. Original and select hymns, dialogues, poems, &c. expressly adapted for this occasion, will be immediately prepared, published, and furnished at a trifling expense. Banners, with appropriate anti-slavery emblems and mottos, executed upon cloth of various colors, will be prepared and furnished, from 25 to 37 1-2 cents each, according to their size.

Now this movement can be easily sustained, if one or two individuals will take hold of the subject, with that earnestness and energy which the undertaking seems to demand. If we can get the children interested in the question of slavery—if *they* can be made to feel a deep interest in the abolition of that system, which manufactures orphans by thousands, and tears children from their parents, with an iron hand—they must necessarily exert a most powerful influence, on the minds of their parents. Permit me, then, to suggest—

*First*, That the abolitionists, and all interested in the anti-slavery question, whether they belong to your society or not, of both sexes, should be immediately convened; and this plan of celebrating the first of August, be submitted for their consideration and adoption.

*Second*, That a superintendent be appointed.

*Third*, That teachers in elocution and singing should also be appointed.

*Fourth*, That a committee should be appointed to visit the children and young people, and ascertain how many would engage in the celebration.

*Fifth*, Ascertain the number of banners, and books, containing hymns, &c. may be required.

*Sixth*, Convene the children, and those interested, for recitation, and rehearsal in singing, as often as once a week, if necessary, until the day of celebration.

Please to let me hear from you, without delay, respecting the prospect of the celebration in your place; also, the number of banners and books you may probably require. Should there not be enough in your place to sustain this movement, would it not be well to unite with the friends in neighboring towns. If this mode of celebrating the *first of August*, does not accord with your views, I trust it will be consistent with your arrangements, to make the most of this occasion, by celebrating it in some other way.

I had almost forgotten to mention, that the superintendents and teachers of Sabbath schools, in your place, would no doubt render you great assistance, by interesting the children in this movement.

Very respectfully, yours,
for the chained and outcast slave,
JOHN A. COLLINS.

### EXTRACTS FROM THE JOURNAL OF AGENTS.

Those indefatigable agents, E. D. Hudson and George Foster, have lately made an anti-slavery tour through various towns in New Hampshire and Maine. From the latter, we have received the following report of progress:

"*Buxton, Me.* June 13th.

"At Concord, N. H. we attended the annual meeting of the State society; of which you probably will see an official account, better than we could give. At Dover, our audience was small. Most of the people were more attracted by paintings of the battle of Bunker Hill, then being exhibited. Among the Samaritans, I noticed John Parkman, the clergyman; a man always at his post, by the side of suffering humanity—never willing to pass by on the other side. He is an admirable exception to the general pro-slavery character of the priesthood.

"From this place, we went to the lively village of Great Falls. The Congregational church was freely opened, and a goodly number attended. There is a precious band of tried friends here, whose zeal water cannot drown, nor fire burn up. They have passed through many severe ordeals, and have not so much as the smell of fire on their garments.

"At South Berwick, Maine, we held a meeting in the Free-Will Baptist church. The weather was unpleasant, the attendance rather small, and the anti-slavery temperature frigid; yet I suppose, if an expression of opinion were extorted from the people, they would, with one accord, exclaim, 'We are abolitionists to the back-bone.'

"From this place, we proceeded to Buxton, where the singular sect called Cochranites figured pretty largely a few years ago, under the leadership of Jacob Cochran. E. D. H. showed the people, in the most conclusive manner, that slavery was upheld in our land by ecclesiastical support. I think he told the people as much truth as they ever heard before, in the same space of time. An old, grey-headed gentleman, connected with the Methodist church, felt very uneasy about the hard language; yet I believe no expression was applied to slaveholders, so severe as various remarks of the revered John Wesley. The old gentleman left the house abruptly, saying, 'They have as good a right to their slaves, as we have to our horses and oxen.' This was a *moving* argument in favor of the position we had assumed; it seemed to clinch the nail on the spot. I took occasion to say, that, to show the Church her sins, was evidence of true regard for her prosperity; that he was my best friend, who faithfully told me my faults, and pointed out the way of reformation.

"We are enjoying the hospitality of our devoted friend, Peter Libbey. This family are an oasis, in a sterile region; such spirits are few and far between. We are to hold another lecture this evening, and I am confident good will be done. Agitation must be had, or evil will never be destroyed. When the nation is thoroughly *awakened*, the work of emancipation will be more than half done. I am convinced that *omission* is the crying sin of the times. The priest and Levite of old did not *wound* the Samaritan; they coolly *passed by*, and left him bleeding. How many priests and Levites now refuse even to look upon the sufferings of their brother! 'Verily, they have their reward.' Fearful responsibilities are imposed on every individual; and wo to him who disregards the promptings of God, through his heart and conscience. Man is not an isolated being, to live for self alone; his interests, his happiness, and his improvement, are bound up with his entire race. The saying of the ancient was wise and good: 'Whatever concerns humanity, concerns me.' If this were carried into practice, how soon would earth become a paradise of innocence and brotherly love!

"There is much to be done, ere that day arrive. But all the great reforms of the day are so intimately connected, that a blow struck for one, accomplishes something for all. I cannot but wish a hearty God-speed to all agencies, which help, in the least, to dispel pervading darkness. We are accused of trying to 'turn the world upside down.' Apparently, this is a most laudable purpose; for it is easy to show that it is now wrong side up."

### TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LVIII.

**The Chattel restored to Manhood.**

The following narrative I have written down just as I received it from the lips of a very intelligent and worthy colored man, a subscriber to the Standard. I have thought it prudent to suppress names and dates, lest some innocent person might be brought into trouble. No one who knows the narrator (and he is known and respected by many) will have any doubt of the truth of his statements:

"My father was a free man, but my mother was a slave in Virginia, where I was born. I lived with him until the time of his death, which occurred about the year 1826. He left his brother-in-law executor. Not long after my master's death, his property was divided among his children. I was valued at $425, and became the property of his son Richard, who was nearly my age, and my mother nursed him at her breast. My young master was about 21 years old, when I became his property. During the lifetime of my old master, I fared pretty well; but his son Richard was a very bad man, and treated me with great harshness. I was employed in the field, and notwithstanding I did the very best I could, he often had me whipped very severely. He seemed to delight in cruelty. Sometimes, when a man, old enough to be his father, was sick, he would take a club and beat him out of the house. His slaves were kept almost naked, and were very scantily fed. After a time, he concluded to move to Georgia, and take his slaves with him. I dreaded the very idea of going to that region; having often heard that the slaves there were treated horribly. I determined to make an effort to escape; for it seemed to me I would rather die, than go to Georgia. I made application to the captain of a vessel, then lying near the place where my master lived. He refused to take me on board, knowing the laws were very severe, and that he would be made to suffer, if detected in attempting to take me away. He was, however, a humane man, and he gave me some very important information. He pointed out the North Star, and told me to follow it. Before leaving my master, I besought him to sell me to some person in the neighborhood where I was born. He refused to comply with my request, and told me I must go with him. I had been hard at work all day, carting corn to a vessel. This was in the month of January. I had long worked with the oxen I drove on that day, and felt great attachment for them. One was called John, and the other Duke. When I had done my work, it was quite dark. I felt the deepest distress; being determined to set out on my journey to the North that night. I took the yoke off the cattle, but I was in too much of a hurry to feed them. I put my hand on John, and said, 'Farewell, John, I shan't see you again, till the day of judgment.' I then went to the spring, took a last look at it, tasted my last draught of its water, with tears bade that also farewell, and went on my way with fear and trembling. But I had often heard it said that the Lord would be a friend to the friendless; and I believed He would be with me. The corn I had carried to the vessel was for a neighbor. When I went to give an account of my work, my distress was so great that I could not conceal it; and he asked me what was the matter. I answered, 'It is the trouble of this world.'

"He little thought of what I had in view. When I left home, I had about eight dollars. I was badly clothed, and the weather was cold. I took with me a loaf of bread, which was all the provision I could get. It was about nine o'clock when I started. I travelled all night, and laid by in the day. When my bread was gone, I begged some of colored people, whom I met on my journey. One night, about eleven o'clock, a man in the road, called out, 'Who's there?' I replied, 'It is one.' He ordered me to stop. I immediately run, and he after me; but I out-run him, and made my escape. I experienced many dangers and difficulties on my journey; particularly in crossing rivers. I was frequently obliged to traverse the margin a considerable distance, before I could meet with a boat to carry me over; on one occasion I gave a man three dollars to put me over. The weather was cold, and being obliged to sleep in the woods, I become frost-bitten; my feet swelled, and my limbs were so stiff, that I found it very difficult to walk. In about a month after I left home, I came into Pennsylvania, to the house of a Friend. I had often heard my master say that when the slaves run away and got among the Quakers, they could not recover them again; and I rejoiced when I found one. The family treated me very kindly. They placed pie and milk before me; but I had been so long without food, that my appetite was gone; I could not eat. I made but a short stay with those kind people, and then proceeded on towards Philadelphia; where, to my great joy, I arrived in two or three days. I staid there till I recovered my strength, and then came to New-York. In the course of the year, I became acquainted with a gentleman, to whose kindness I am a great debtor. I made known to him my situation, and he opened a correspondence, with my master, through the agency of a friend in Philadelphia. In about two years from the commencement of this correspondence, my master agreed to manumit me for one hundred dollars; which my kind friend and benefactor advanced, and thus obtained my manumission. I have since refunded this money. I have now been in this city about sixteen years, during twelve of which I have resided in the same house; and I am a free and happy man, with a wife and three children.

"About three years before I left home, Mr. ——, had a slave by the name of Harry, whose wife was a slave to Mr. ——, about forty miles off. Harry was in the habit of occasionally making her a visit. His master forbid it; but such was the man's affection for his wife, that he would continue his visits. This so enraged his master that he took him to the public whipping-post, and flogged him till somebody interfered, and he was obliged to release him. His anger was not yet satisfied. He took him from the whipping-post to a blacksmith's, and had an iron collar put on his neck, with a prong, which was bent over his head, so as to project a short distance beyond his forehead; to this he fixed a bell, and then ordered him to run home; he followed, whipping as he run, till the slave became so exhausted that he fell to the ground. The master then ordered my brother to put Harry into a cart and take him home; but he died before they could get there. Mr. —— was arrested and put in prison, where he remained about three weeks; he was then discharged, and nothing further was done with him.

My mother became the property of Mr. E——, who treated her with great cruelty. Her sufferings were so great that she could endure them no longer. Preferring death, to a life of such continued torture, she fled to the woods, where she continued for about a year. She could not have survived so long, had she not been fed secretly by the colored people. She died in the woods, and her body was discovered by means of the buzzards collecting about it.


## The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 23, 1842.

### RHODE ISLAND.

The manner in which the press has spoken of the late events in this State, seems to me unjust, and inconsistent with sound policy. A large proportion of editors have ridiculed the malcontents, as miserable cowards. Would it have been better for the community, or for the advancement of truth, if they had proved themselves military heroes? It would be far more honorable to our country, and more just to human nature, to suppose that they were deterred from bringing their question to a bloody issue, by a secret conviction that the cause would not justify a resort so fraught with mischief to the community. This arrested the arm that held the lighted match; this scattered the army assembled to sustain Mr. Dorr.

Every impartial man sees, and many who are not impartial *feel*, that the defects in the government of Rhode Island, are not of such paramount and overwhelming importance, as to justify a resort to civil war. Even if they were of much greater magnitude than they are, every rational and unprejudiced mind would acknowledge that all pacific measures, such as petitions, public meetings, printing and lecturing, ought to be completely exhausted, before redress by physical force should be dreamed of. American institutions unquestionably admit the right to revolutionize; as the law admits of homicide in self-defense. But it is an extreme right, to be tried only when all other means fail; and he who makes it an ordinary remedy, becomes, even in the eye of the *law*, a traitor and a murderer.

It was these high considerations, I believe, and not the low and fortuitous matter of a little more or less of the tiger temperament called animal courage, which made the friends of free suffrage shrink from bloodshed, and abandon their enterprise, rather than kindle the flames of civil war. For this, they deserve commendation, rather than contempt and ridicule. I think as much better of them for it, as I should of Macbeth, if he had kept his word, when he said to his wife, "We will proceed no further in this business."

There was another thing, which the friends of free suffrage must have felt hanging about them, like a leaden weight, throughout their whole effort; this was the strangled rights of their colored fellow-citizens. They could not be otherwise than conscious, that, so far as in them lay, they had discredited the very principles for which they professed their willingness to convert Rhode Island into a battle-field. This glaring inconsistency could not escape the cognizance even of the most prejudiced minds; and it doubtless robbed them of half their inward strength. Rhode Island is renowned for the revolutionary valor of her colored men. Was that the place to forget their rights?—rights which the revolution established for *all?* I venture to predict, that whenever a reformed system of government shall be obtained in that State, the colored man will be included in its *benefits*, as well as subjected to its *burdens*.

It is strange that the revolutionists should ever have had the slightest expectation of countenance, or even toleration, from the powers at Washington. They must have been aware, that the federal government is in the hands of men, who have pronounced the instrument, under which the right "to abolish governments, and institute new ones" is claimed, "a rhetorical flourish," and "a string of abstractions." Were they not aware, moreover, that their movement was precisely such an one, on the part of free laborers of the North, as southern statesmen have warned our leading men against, as being analogous to slave insurrections at the South? Excellent sympathizers these must be, indeed!

Moreover, several State constitutions at the South, have features as repugnant even to *white* liberty, as the most obnoxious portions of King Charles's Charter. For instance, the right of suffrage, in Virginia, is limited to landholders and heads of families. In South Carolina, no person is eligible as a representative, unless he owns "five hundred acres of land, *and ten negroes*."

The bitter taunt of cowardice is certainly impolitic, as well as probably unjust. Sarcasm may excite some weak-minded men, who are the subjects of it, to desperate efforts to gain credit for reckless bravery. They may be goaded to the foolish resolution, that the country shall yet hear of them as military revolutionists. Do any of our brethren of the press desire such a result? I think more highly of their humanity and good sense, than to suppose it. Nations often go to war merely to prove that they are not cowards. Napoleon continued the war after the Russian campaign, for the avowed purpose of retrieving his military character.—D. L. C.

### THE DUTY OF THE FREE STATES.

In another column will be found extracts from this pamphlet, recently published by Dr. Channing, as an appendix of his examination of the Creole case. This second part has no reference to the Creole, but is devoted to the consideration of the Duties of the Free States on the subject of slavery. It is written with Dr. Channing's usual gentleness of spirit, and Doric simplicity of style. It has fewer eloquent passages than the first part, and as a whole is less likely to satisfy zealous abolitionists; but, like all that emanates from an enlightened conscience and a loving heart, it cannot fail to do great good.

His charity for slaveholders will, of course, lay him open to misconstruction from those of a different temperament. It will seem to them as if he sought to propitiate the South, and avoid odium. Those who know Dr. Channing personally, or have rightly understood the spirit of his writings, will be aware that no such motives ever influenced the expression of his thoughts. It is not fear of unpopularity, nor any other selfish consideration, which makes this gentlest of spirits appear at times fluctuating and time-serving. It is exceeding *conscientiousness*; a more refined sense of *justice* than influences most men; a philosophy more all-embracing than reformers usually adopt—more so than is probably compatible with efficient reform.

Of this tendency to look on all sides, the following extract is a sample:

"The South, indeed, is wedded to an unjust *institution*. But the South is not, therefore, *another name for injustice*. Slaveholding is not the *only* relation of its inhabitants. They are bound together by the various and most interesting ties of life. They are parents and children, husbands and wives, friends, neighbors, members of the State, members of the Christian body; and in all these relations, there may be found models of purity and virtue. How many among ourselves, who must at any rate form part of a political body, and fill the highest places in the State, fall short of multitudes at the South, in moral and religious principle! We must imagine ourselves in the position of the South, to judge of the severity of the trial. We must not forget that, to the multitude there, slavery seems, if not right in itself, yet an irremediable evil. They look at it in the light of habit, and of opinions which prevailed in times of darkness and despotism. With such prepossessions, how could they but repel the zeal of northern reformers?"

Whosoever thinks this was uttered to avoid unpopularity at the South, greatly mistakes the character of its author. It was said from a fear that he should deviate from *justice*. When conscience constrains him to blame a man, there straightway arises a desire to record his virtues also; for he knows that every man, whatever may be his faults, *has* his virtues. If the world were in a higher state than it is, this mode of reform would reach more consciences than it now does; but even as it is, it has a highly salutary influence on a numerous class of minds who resist wholesale denunciation of any man, or class of men, and who could not by any possibility be reached by that method. A far more numerous class of minds need "sterner stuff" to rouse them; and we have no fear that the supply will not equal the demand.

All philosophic minds will admit that truth is contained in the above extract; though they may urge, with good reason, that *rousing* truths are more needed by the slaveholder, than *soothing* ones. Every unprejudiced mind will acknowledge that many a slaveholder, if considered in *all* the relations of life, is a far better man than some zealous abolitionists. Whence, then, arises our impatience at such conciliatory admissions? It is not that the assertion is *untrue*, but that the same extenuations are not made for all *other* forms of guilt. We see that slavery comprises in its inevitable operations almost every form of sin; and we feel that whoever sustains it, is a wholesale sinner. We would be willing to admit that the slaveholder has an admirable frankness, generous hospitality, kindly sympathies for many forms of suffering, and pious aspirations toward his Maker; but we demand that the same softening plea shall be urged for the pirate, and the murderer, and the house-breaker, and the highwayman; for all these characters do *some* good deeds, and have *some* good feelings. We do not like that slavery should be treated with less abhorrence than other crimes, when it is in fact the aggregate of all crimes. It includes within itself theft, robbery, fornication, adultery, and murder. Why should it be treated more politely than any one of these?

When we see the slaveholder dealt with, with more respectful gentleness than the pickpocket, we feel as if the crime of the former was not justly appreciated—as if it inspired less of honest indignation than it deserved. But this inference would not be correct with regard to Dr. Channing. From the very depths of his heart he abominates slavery, as he does everything which seems to him wrong and false. For the pickpocket, too, he would be prone to remember every extenuating fact of temptation, education, and surrounding influences. To be true to his own tender feelings and kindly philosophy, and at the same time be a faithful reprover of the crime of slaveholding, he ought to include *common* thieves in the same salvo with the *genteel* class.

It must not be supposed that the extract which we have quoted characterizes this excellent pamphlet; on the contrary, it abounds with the highest truths, uttered in the uncompromising tone of sincerity and earnestness.

### THE FIRST OF AUGUST.

In another column will be seen a circular issued by our anti-slavery friends in Massachusetts, concerning the observance of this interesting anniversary. We are rejoiced to hear that such preparations are being made. We have always felt that this day was not observed as it should be. With the exception of the advent of Christianity, we know of no event in the world's history, so important, or so beautiful. "What is it," says Dr. Channing, "that has freed the West Indian slave, and is now raising him to the dignity of man? The answer is most cheering. The great Emancipator has been Christianity. Policy, interest, statecraft, churchcraft, the low motives which have originated *other* revolutions, have not worked *here*. From the times of Clarkson and Wilberforce, down to the present day, the friends of the slave, who have pleaded his cause and broken his chains, have been Christians; and it is from Christ the divine philanthropist, from the inspiration of his Cross, that they have gathered faith, hope, and love for the conflict. This illustration of the spirit and power of Christianity, is a bright addition to the evidences of its truth. We have here the miracle of a great nation, rising in its strength, not for conquest, not to assert its *own* rights, but to free and elevate the most despised and injured race on earth; and as this stands alone in human history, so it recalls to us those wonderful works of mercy and power, by which the divinity of our religion was at first confirmed."

Deep, deep must this country have been sunk in prejudice and sin, to have heard these glad tidings with so much coldness and aversion! Where was the genuine spark of freedom that our fathers kindled, that it did not blaze forth in joy to hear of eight hundred thousand human brethren disenthralled? There should have been a chorus of praise to Britain, such as the angels raise over a sinner that repenteth.—Instead of this, even the abolitionists have been cold and indifferent. The Fourth of July,—which is also a note-worthy mark in the chronicles of freedom, but far inferior to the First of August, in its moral grandeur, and the magnitude of its results,—is ushered in with pomp and circumstance; while the anniversary of West India emancipation passes by unheeded, with "none so poor to do it reverence." Friends of anti-slavery, pour forth your sympathies in fitting symbols! This year let the glorious day be greeted with joy and music, thankfulness and prayer! Let the bells chime, and the anthems peal! Place laurel on Britannia's bust, and wreathe her banner with garlands! Not to *her*—the proud and the powerful, would we pay this homage—but to this one great boon of justice *given*, not *forced*—of mercy bestowed on the helpless and the degraded, from the warm outpourings of a nation's heart. There is no event like it in the history of the world. There it stands, a solitary proof, in the annals of nations, that the *Truth* can make men free! A bloodless revolution, pure in its origin, most blessed in its results! Hail its anniversary with joy and reverence, with thankfulness and prayer.

"The laborer sits beneath his vine,
The shackled soul and hand are *free!*
Thanksgiving! for the work is thine!
Praise! for the blessing is of THEE!"

### THE UNION MISSIONARY HERALD.

We would again call attention to this periodical, which has peculiarly strong claims on those abolitionists who take an active interest in the cause of missions. Several sects are united in this plan to establish *missions that receive no assistance, in any way, from slavery*. The contributions of a slaveholder would not be accepted; because it would be regarded as the price of blood put into the treasury of the Lord. This periodical is said to be suffering for support. It ought not so to be.

It is published monthly, by W. L. Williams, Hartford, Conn.; $1 a year, in advance. It contains a variety of interesting information relating to Baptist missions, Presbyterian missions, Free Will Baptist missions, anti-slavery action of churches and missions, &c. &c.

### SPURIOUS DEMOCRACY.

It is painful to observe the suicidal labors of many northern editors, (professing to be furious friends of "the largest liberty,") to sustain the most high-handed system of annihilation of *all* liberty. This is, in some, the effect of deplorable ignorance, or blind party-spirit. In others, it is mere selfish calculation; and not unfrequently the two evils are combined. These classes afford the most direct and reliable support, which the great enemies of liberty derive from the North. Timid and time-serving priests do much; but the classes here described do more; for they maintain a phalanx of editors and office-seekers, all striving, by the vilest subserviency, to gain the favors of the slave king.

I have been led to renew these reflections, by reading a piece from the *Lowell Advertiser*; one of the loudest declaimers for "the largest liberty." This editor quotes a part of *one* of Mr. Giddings's resolutions, as follows; viz. that the slaves of the Creole "violated no law of the United States, incurred no legal penalty, and are justly liable to no punishment;" and then denounces him as a traitor, and decides that he was justly punished. He pauses not to consider whether the House of Representatives, or any other tribunal in the land, had power to punish for this opinion, even supposing it to be erroneous. He decapitates all difficulties, by declaring the resolution a justification of mutiny and murder; an insult to the nation, treason, &c.

Now, what were the facts? Mr. Giddings's resolutions were a consecutive series, containing an argument; the meaning of each being dependent, like the propositions in Euclid, upon each and all preceding it. The course of the argument, as I understood it at the time, was as follows: that the United States, in their *federal capacity*, had never protected the slave trade, but merely tolerated it; leaving the slaveholder to the protection of bars and chains; that the United States had not, by its Constitution, or laws, provided for the punishment of the subjects of that traffic, in case of their rising and regaining their liberty; that the laws of any particular State extended only to the limits of *her* territorial jurisdiction, and do not attach to a vessel of the *United States*, on the high seas; and that, therefore, the slaves of the Creole were beyond the power of all *American* law, and all power whatever, save that of bars and chains, which protect the slave trader on the coast of Africa.

This editor, either not comprehending the close and admirable reasoning of the resolutions, or willing to misrepresent, states that which Mr. Giddings applies to slaves *on the high seas*, as applied by him to *all* the slaves in the States! On these false premises, he proceeds to abuse him, and to excite, as far as he can, popular prejudice against a most worthy citizen—one of our most upright, sensible, laborious, and vigilant representatives.

Verily, he who endeavors to correct and enlighten public sentiment, has a discouraging task. The press of the country, which should co-operate with him, is his greatest obstacle. At times, it seems to me as if the true reformer had the toil of Sysiphus.—D. L. C.

### THE SLAVE MURDERS.

On our second page will be found an account of awful outrages at the South. The proceedings of the white men are scarcely less horrible than those of the slaves. We never read such accounts, either of Indians or negroes, without asking ourselves, "What was *their* side of the story? What long-continued, insupportable wrongs drove human nature to such frightful atrocity, such reckless desperation? Even the Indian does not wantonly attack those who have always treated him justly; and the African needs to be stimulated by far greater wrong, before *his* docile nature learns to love revenge. We remember once having heard of a horrible murder committed in Santa Cruz, by the slaves of an American, who held property there. The papers called them "negro devils," "incarnate fiends," &c. It was afterward found that they were newly-married men, and that their young wives, to whom they were fondly attached, had been taken from them, chained to the overseer's bed-post, and flogged unmercifully, to compel them to submit to his orders. Remonstrance and entreaty only produced additional cruelty; and the outraged husbands, goaded beyond endurance, murdered him. A southern planter, under far less provocation, would commit murder, and glory in it.

If the truth could be ascertained in this late atrocious proceeding, I have little doubt it would be discovered that the demoniac treatment of the slaves toward the white man's daughter, was incited by brutal outrages on *their* wives or daughters; though perhaps the terrible retaliation did not fall on the individual who committed the wrong.

### LETTERS FROM NEW-YORK.—No. 29.

I promised again to take a glimpse of the *antiquities* of New-York; but, alas, in this new country the very word is calculated to arouse ridiculous associations. For us, tradition has no desolate arches, no dim, and cloistered aisles. People change their abode so often, that, as Washington Irving wittily suggests, the very ghosts, if they are disposed to keep up an ancient custom, don't know where to call upon them.

This newness, combined with all surrounding social influences, tends to make us an unreverential people.—It was the frequent remark of Mr. Combe, that of all nations, whose heads he had ever had an opportunity to observe, the Americans had the organ of veneration the least developed. No wonder that it is so. Instead of moss-grown ruins, we have trim brick houses; instead of cathedrals, with their "dim, religious light," we have new meeting-houses, built on speculation, with four-and-twenty windows on each side, and at both ends, for the full enjoyment of cross-lights; instead of the dark and echoing recesses of the cloister, we have ready-made coffins in the shop-windows; instead of the rainbow halo of poetic philosophy, we have Franklin's maxims for "Poor Richard;" and in lieu of kings divinely ordained, or governments heaven-descended, we have administrations turned in and out of office at every whirl of the ballot-box.

"This democratic experiment will prove a failure," said an old-fashioned federalist; "before fifty years are ended, we shall be governed by a king in this country." "And where will you get the *blood?*" inquired an Irishman, with earnest simplicity; "sure you will have to send over the water to get some of the blood." Whereupon, irreverent listeners laughed outright, and asked wherein a king's blood differed from that of an Irish ditch-digger. The poor fellow was puzzled. Could he have comprehended the question, I would have asked, "And if we could import the kingly blood, how could we import the sentiment of loyalty?"

The social world, as well as the world of matter, must have its centrifugal as well as centripetal force; and we Americans must perform that office; an honorable and useful one it is, yet not the most beautiful, nor in all respects the most desirable. Reverence is the highest quality of man's nature; and that individual, or nation, which has it slightly developed, is so far unfortunate.—It is a strong spiritual instinct, and seeks to form channels for itself where none exists; thus Americans, in the dearth of other objects to worship, fall to worshipping themselves.

Now don't laugh, if you can help it, at what I bring forth as *antiquities*. Just keep the Parthenon, the Alhambra, and the ruins of Melrose out of your head, if you please; and pay due respect to my *American* antiquity. At the corner of Bayard and Bowery, you will see a hotel, called the North American; and on the top thereof you may spy a wooden image of a lad with ragged knees and elbows, whose mother does'n't know they're out. That image commemorates the history of a Yankee boy, by the name of David Reynolds. Some fifty years ago, he came here at the age of twelve or fourteen, without a copper in his pocket. I think he had run away; at all events, he was alone and friendless. Weary and hungry, he leaned up against a tree where the hotel now stands; every eye looked strange upon him, and he felt utterly forlorn and disheartened. While he was trying to devise some honest means to obtain food, a gentleman inquired for a boy to carry his trunk to the wharf; and the Yankee eagerly offered his services.—For this job he received twenty-five cents, most of which he spent in purchasing fruit to sell again. He stationed himself by the friendly tree, where he had first obtained employment, and soon disposed of his little stock to advantage. With increased capital he increased his stock. He must have managed his business with Yankee shrewdness, or perhaps he was a cross of Scotch and Yankee; for he soon established a respectable fruit stall under the tree; and then he bought a small shop, that stood within its shade; and then he purchased a lot of land, including several buildings around; and finally he pulled down the old shop, and the old houses, and built the large hotel which now stands there. The old tree seemed to him like home. There he had met with his first good luck in a strange city; and from day to day, and month to month, those friendly boughs had still looked down upon his rising fortune. He would not desert that which had stood by him in the dreary days of poverty and trial. It must be removed, to make room for the big mansion; but it should not be destroyed. From its beloved trunk he caused his image to be carved, as a memento of his own forlorn beginnings, and his grateful recollections. That it might, tell a truthful tale, and remind him of early struggles, the rich citizen of New-York caused it to be carved, with ragged trowsers, and jacket out at elbows.

There is a curious relic of bygone days over the door of a public house in Hudson street, between Hamersly street and Greenwich Bank, of which few guess the origin. It is the sign of a fish, with a ring in its mouth. Tradition says, that in the year 1743, a young nobleman, disguised as a sailor, won the heart of a beautiful village maiden, on the western coast of England. It is the old story of woman's fondness, and woman's faith. She trusted him, and he deceived her. At their parting, they exchanged rings of betrothal. Time passed on, and she heard no more from him; till at last there came the insulting offer of money, as a remuneration for her ruined happiness, and support for herself and child.—Some time after, she learned, to her great surprise, that he was a nobleman of high rank, in the royal navy, and that his ship was lying near the coast. She sought his vessel, and conjured him by all recollections of her confiding love, and of his own earnest protestations, to do her justice. At first, he was moved; but her pertinacity vexed him, until he treated her with angry scorn, for presuming to think she could ever become his wife.—"God forgive you," said the weeping beauty. "Let us exchange our rings again; give me back the one I gave you. It was my mother's; and I could not have parted with it to any but my betrothed husband. There is your money; not a penny of it will I ever use; it cannot restore my good name, or heal my broken heart. I will labor to support your child." In a sudden fit of anger, he threw the ring into the sea, saying, "When you can recover that bauble from the fishes, you may expect to be the wife of a British nobleman. I give you my word of honor to marry you then, and not till then."

Sadly and wearily the maiden walked home with her poor, old father. On their way, the old man bought a fish that was offered him, just taken from the sea.—When the fish was prepared for supper that night, lo! Lord Wallingford's ring was found in its stomach!

When informed of this fact, the young nobleman was so strongly impressed with the idea that it was a direct interposition of Providence, that he did not venture to break the promise he had given. He married the village belle, and they lived long and happily together.—When Lord Wallingford died, an obelisk was erected to his memory, surmounted by the effigy of a fish with a ring in its mouth. Such a story was of course sung and told by wandering beggars and travelling merchants, until it became universal tradition. Some old emigrant brought it over to this country; and there in Hudson street hangs the Fish and the Ring, to commemorate the loves of a past century.

Now laugh if you will; I think I have made out quite a respectable collection of American antiquities. If I seem to you at times to look back too lovingly on the Past, do not understand me as quarrelling with the Present. Sometimes, it is true, I am tempted to say of the Nineteenth Century, as the exile from New Zealand did of the huge scramble in London streets: "Me no like London. Shove me about."

Often, too, I am disgusted to see men trying to pull down the false, not for love of the true, but for their own selfish purposes. But notwithstanding these drawbacks, I gratefully acknowledge my own age and country as pre-eminently marked by activity and progress.—Brave spirits are everywhere at work for freedom, peace, temperance, and education. Everywhere the walls of caste and sect are melting before them; everywhere dawns the golden twilight of universal love! Many are working for all these things, who have but the dimmest insight into the infinity of their relations, and the eternity of their results; some, perchance, could they perceive the relation that each bears to all, would eagerly strive to undo what they are now doing; but, luckily, heart and hand often work for better things than the head wots of.—L. M. C.

### A FACT.

"The patriotic General Kosciusko, has bequeathed a fund exceeding $10,000, in the hands of President Jefferson, for educating and emancipating female slaves. General Cook, of Virginia, now administers this fund."—*Hampshire Gazette, March 14th 1820.*

It would be satisfactory to learn how this fund has been administered, and what is the present state of it.

☞ Dr. Channing's Sermon on the CHURCH, is for sale at 143 Nassau street.

### Anti-Slavery Items.

NEW HAMPSHIRE STATE ANTI-SLAVERY SOCIETY.—The annual meeting, held in Concord, remained in session four days, Sunday included. The discussions are said to have been spirited, and conducted with a freedom that knew no bounds or limits. Attacks on the sectarianism of the age seems to have been a prominent characteristic.

THE MENDIANS.—A letter to Lewis Tappan, published in several papers, gives the following information concerning the Mendians, and those who accompanied them. Mr. Raymond, his wife, and child, continued in good health; but Mr. Steele had been alarmingly ill with a fever, induced by exposure to the unhealthy influence of the low, muddy grounds, during his exploring tour in the interior. The physician advises that he should return to the United States for a few months, to recruit his health. After an absence of twenty days, he returned without having found a location where they could advantageously establish the mission. Wars between the different tribes made it exceedingly difficult to establish the restored Africans, with due regard to their freedom and safety. In the meantime, they remained in Freetown, Sierra Leone. Having had unrestricted intercourse with hundreds of their country people, they gradually relapsed from the desire of their friends and patrons in America, that they should continue to live together. One by one, they dropped off; and even Cinque himself has procured an investment of goods, with which he has gone to the Sherbro country, to purchase produce for the Sierra Leone market. The women and ten of the men still remained together with Mr. Raymond.

FOURTH OF JULY.—William L. Garrison is engaged to deliver an address at Lowell, Mass. on the afternoon of our National Independence.

AMERICAN AND FOREIGN ANTI-SLAVERY REPORTER.—This periodical is to be again published; not regularly, but as donations are furnished for that purpose.

AFRICAN SLAVE TRADE.—The Malta Times contains a circular by Mr. Warrington, the British consul at Tripoli, addressed to the different chiefs of the interior, and northern coast of Africa, representing to them the folly, as well as cruelty of the slave trade; and advising them to substitute for it, an active trade in the natural resources of Africa, such as gold dust, ivory, ostrich feathers, gum, skins, indigo, &c. This circular has been translated into Arabic, and profusely distributed.

MORE OF THE KIDNAPPING CASE.—Complaints have been made to the recorder of Philadelphia, against alderman Binns, and officer Crawford, for their share in spiriting away the wife of Lowden, the colored citizen, because a Virginian *said* she had been his slave. Thomas Earle appeared for the prosecution.

FUGITIVE SLAVES.—The Harrisburg Telegraph says, that quite an excitement existed in that town on Monday, in consequence of the arrest of several fugitive slaves. They were taken before a magistrate, but discharged for want of jurisdiction. They confessed themselves slaves, and named their owners. The law, as recently laid down, allows the owner to seize his property, but we believe, gives no authority to a justice of the peace to commit for safe-keeping.—*Penn. Inquirer.*

IMPORTANT DECISION.—At the recent session of the United States Circuit Court, at Richmond, Va. there was an important suit decided—the consideration being negroes carried into Mississippi, but sold and contracted for in Louisiana, on the opposite bank of the river. The Court decided that, under this state of facts, the constitutional prohibition of Mississippi did not apply. Judgment for plaintiffs.

FREE NEGROES IN MISSISSIPPI.—By an act which was passed at the last session of the Mississippi legislature, every justice in the State is authorized, at the request of a freeholder, to cause any free negro to give security in the sum of one hundred dollars, for his good behaviour, or to commit him to jail, and after public notice, the sheriff of the county shall sell him. Every free negro is forbidden to enter the State; and if one such is found having emigrated into the State under any pretense whatever, any white citizen may cause him to be punished by the sheriff with thirty-nine lashes; and if he does not immediately thereafter remove, he is to be sold. Any white person who brings a free negro into the State, is liable to a fine not exceeding, for the first offense, five hundred, and for the second, one thousand dollars.

Mr. Stevens has introduced into the legislature of Pennsylvania, a resolution repealing all laws of that Commonwealth, relating to fugitive slaves. The Supreme Court of the United States has declared these acts of assembly to be unconstitutional and void; and their repeal is intended to prevent their continuance on the statute books from misleading persons who might not be aware of the effect of the decision of the Supreme Court of the United States.—*Penn. Inquirer.*

FREE NEGROES IN LOUISIANA.—An act has just been passed by the general assembly of Louisiana, to oblige every master of a vessel arriving at any of the ports of that State, and having blacks on board, to give notice of the fact to a judge or justice of the peace, and cause them to be confined in the jail during his stay there; the vessel being liable for all charges. Also, that he shall give his bond for five hundred dollars to pay said charges. If he fails to take said blacks out of the State on his departure, this shall be done at the expense of the State. If the colored person thus removed returns, he is liable to imprisonment for life. This bill does not affect the right of property of a master to a slave, who, contrary to his will, has gone out of the State. Any captain of a foreign vessel is bound to report, on his arrival at New-Orleans, to the mayor or recorder, on oath, the name, &c. of every colored person on board of his vessel, under penalty of $100. A penalty of $200 dollars is laid upon any person harboring a free person of color residing in the State contrary to law. The bill does not refer to free negroes who have resided in the State since 1st of January, 1825.

FREE LABOR GOODS.—The aversion to slave labor produce seems to be deepening and widening. A large and interesting Free Labor Convention has lately been held in Preble county, Ohio. A strong feeling prevailed that abstinence from slave labor produce was one of the best means of peacefully abolishing slavery, and influencing the conscience of the slaveholder. The Watchman of the Valley, an Ohio paper not anti-slavery, speaking of East India cotton, says: "This trade will increase for various reasons, one of which it is well for southern friends to think of;—it is the rapidly increasing demand for *free labor goods*. A public conscience is fast forming in the North on this point. Yes, and in the West also."

### Married,

On the 10th inst. at the house of her father, at Manhasset, HENRY BARROW to ELIZABETH MOTT, daughter of Henry Mott.

## Congressional.

IN SENATE.

Mr. Benton's bill for the armed occupation of Florida, after some discussion, passed to a second, and was ordered to be engrossed for a third reading. In the course of the discussion, an amendment was proposed, to supply rations to the military settlers. Mr. Smith, of Indiana, opposed this, as likely to defeat the object of the bill. If the object was to protect the whites, and *settle the country*, it ought to be made the interest of the settlers to cultivate the land, to procure their own living. Mr. Woodbury, of N. H. declared, that *it was the object of the bill, to have a rapid and early settlement of Florida*; therefore, it might be proper to increase the bounty to those who settle within the first six months.

There is great haste to enable Florida to enter the Union, lest slavery should not maintain its power.

The Senate amended the appropriation bill, changing the ratio of representation from 50,179 to 70,680; likewise providing that every State having a fraction greater than a moiety, shall be entitled to a representative. If fractions are represented on the principle adopted by the Senate, this ratio will give a house of 224 members; allowing an additional member to each State whose fraction would exceed one-half the full ratio.

Mr. Tallmadge, of New-York, said, in the course of debate, that the Senate had doubled its number in fifty years, going from 26 to 52—that it was probable it would soon reach the number of 60, and might go to 62—beyond which there was no probability it would soon go.

The Emancipator, remarking upon this, says: "We have at this time three organized territorial governments, that are expected soon to become States of the Union. This will give 6 more senators, and make the whole number 58. How are we to make out sixty, or sixty-two? *Let those who think Texas is not likely to be annexed to the Union, and that no northern senators will dare to vote for it, ask Mr. Tallmadge where he will get his sixty-two senators.*"

HOUSE OF REPRESENTATIVES.

When the amendments of the Senate were read, Mr. Adams said he should move that a message be sent to the Senate, that the House *adhere* to its own apportionment of 50,179, and that it *agree* with the second amendment of the Senate. Having agreed to the second amendment, and adhered to their own ratio, he would then move to amend the Senate's amendment as follows:

Instead of the ratio 50,179, without fractions, giving a House of 306 members, he would have the fractions represented; thus adding 11 members, and making a House of 317.

Mr. Adams sustained his position with very great ability and learning. He dwelt upon the importance of the House as the *democratic* feature of our government; as the representation of the *people*. He was old enough to remember the time when this Constitution was framed; when it was discussed and debated by the people in all the States; and well did he remember that one of the strongest objections made against it in every part of the Union was, that representation was not, and could not be, sufficiently numerous. There was, therefore, a very great question in the early periods of the organization of government—what the number of constituents should be for every representative? It was debated a long time what should be the minimum, and it was a great question whether it should even be 30,000—whether that was not too numerous a constituency. Many of his opinions on the subject of the Constitution were framed in the course of these debates, which he had followed with intense interest, from the time when the Convention at Philadelphia issued forth the Constitution, till it was finally adopted, and until the first representation under the first census was made. Having formed these opinions at that time, and having considered that, in the organization of this government, this House was emphatically (and he perhaps might add, exclusively,) the concentration of the democratic power of the people of the United States, in their organized form of government, he had always adhered, from that time to this, to the principle, that the representation in this House ought to be as numerous, in proportion to the body of the constituency, as practicable to meet together; and that, as the population increased, the representation should increase accordingly. The Senate (he did not say it disrespectfully) was the aristocratic branch of this government. Was not that evident? Had not Delaware, (to which he was now so desirous of doing full justice, by giving her an additional member,) had she not been told that it was her vote in that House, which was to be her compensation for not having a fair proportion here? Delaware there, with her two votes, had precisely the same power as the great State of New-York had, with her forty votes, on this floor. The gentleman from Delaware (Mr. Rodney) represented a population of nearly 80,000; the two senators from New-York represented a population of about 2,500,000—thirty times that amount. He thought that the framers of the Constitution, in assuming the State legislatures of this Union as the constituents of that body, did perfectly well: but it was not democratic, assuredly; it was the accommodation of the aristocratic principle, to the composition of the people of the United States, and there were concentrated the corporation principle, the independent sovereignty principle, the State rights principle, (for which he had the highest respect, representing, as he did, in part, one of those sovereign States in this House, but he hoped it would not be willingly and wantonly brought into collision with the power of the people in this House.) Let that body perform its proper functions; let it be a chain in the organization of the laws of the Union; let it maintain the States' rights to the fullest extent; but let it not undertake to tell this House how the people of the United States should be represented here. That was a trust committed to this House by the people; and, if it was not made an exception by the Constitution of the United States, to the power the Senate had of amending the acts going from this House, in his opinion the House ought to maintain it *de facto*, and never allow the Senate to dictate to this House what the representation of the people should be here. He remembered a debate which occurred in this House, in which a very distinguished, though eccentric, member from Virginia, said, that in all the discussions which took place between this House and the Senate, his leaning was (without meaning to do any injustice) in favor of this House; and so in all the discussions between this House and the Executive; and in all the discussions between the Executive and the Senate, his leaning was in favor of the Senate, because he had a jealousy towards the Executive, as compared with this House or the other, that made him favor the case of those who were most numerously supported. He (Mr. A.) went partly on that principle; but, in order to check and control it, he went on the doctrine that this House and the other House of Congress ought as cautiously to abstain from encroaching on the powers of the Executive, as it was the duty of the Executive to abstain from encroaching on the powers of either branch of Congress. In the history of this country since the Constitution had existed, it had been a surprising thing to him, to see that this House generally had manifested none of the disposition to encroach on the other departments, while it had suffered the other departments to encroach on it.

Mr. W. Cost Johnson was willing that the House should adhere to its own ratio, but was opposed to having fractions represented. Both he, and the gentleman who preceded him, were clear in the opinion, that the Senate, by the course it had pursued, had overstepped its legitimate bounds, and endeavored to coerce this House, and that it had no power over this subject.

Mr. Pickens defended the Senate, and asserted that under the Constitution, that body had the same power over this subject as the House itself. He went for a large ratio and small representation, because he believed that a House of 500 or 1,000 members, would destroy its power and efficiency.

Mr. M. A. Cooper, of Georgia, thought the time had come, when this House should assert its own dignity, by making an issue with the Senate. This was the second time the Senate had attempted, this session, to dictate to this House. Once we had yielded. He had no idea of sitting in this hall merely to obey the edicts of a set of men whose sole aim was the presidency. He was then proceeding to give his views on the subject, when

The speaker called him to order.

Mr. Underwood, of Kentucky, argued in favor of a small House; which he thought would be a much more important body, and equally governed by the popular voice.

The Senate's ratio was *non*-concurred in—yeas 98, nays 112.

Two days after, a motion was made, that the House should *recede* from its disagreement with the Senate. The result was, that the House did recede. The amendment fixing the ratio at 70,680, was concurred in—yeas 113, nays 103. The amendment, providing an additional representative for such States as have a fraction over a moiety of the ratio, was concurred in—yeas 110, nays 102. So the bill only requires the signature of the President to become a law.

The following table shows the apportionment to each State, and the unrepresented fractions:

| | Representatives. | Fractions. |
|---|---|---|
| Maine, | 7 | 7,033 |
| New Hampshire, | 4 | 1,854 |
| Massachusetts, | 10 | 30,899 |
| Rhode Island, | 1 | 38,148 |
| Connecticut, | 4 | 27,288 |
| Vermont, | 4 | 9,228 |
| New-York, | 34 | 25,799 |
| New Jersey, | 5 | 19,636 |
| Pennsylvania, | 24 | 27,687 |
| Delaware, | 1 | 6,364 |
| Maryland, | 6 | 10,044 |
| Michigan, | 3 | 227 |
| Ohio, | 21 | 35,786 |
| Indiana, | 9 | 49,745 |
| Illinois, | 6 | 51,971 |
| Kentucky, | 10 | 125 |
| Missouri, | 5 | 7,006 |
| Tennessee, | 10 | 49,186 |
| Mississippi, | 4 | 14,847 |
| Arkansas, | 1 | 18,920 |
| Louisiana, | 4 | 2,310 |
| Virginia, | 15 | 2 |
| North Carolina, | 9 | 18,972 |
| South Carolina, | 9 | 39,603 |
| Georgia, | 8 | 13,574 |
| Alabama, | 6 | 65,263 |
| | 217 | 137,314 |

On the principle of giving a member to each State having a fraction more than one-half the full ratio, Rhode Island, Ohio, Indiana, Illinois, Tennessee, South Carolina, and Alabama, will each be entitled to one additional representative.

A rule has passed the House, to limit the speeches of the members to *one hour*. Since Mr. M'Kennan, of Pennsylvania, has had the chair, there has been a great change, from noise and confusion, to perfect order and attention to business.

A temporary revenue bill was introduced by Mr. Fillmore, of New-York, to extend the existing tariff laws till the first of August. It contains a proviso, suspending to that time, the clause of the distribution bill, providing that distribution shall cease when the duties are over twenty per cent. Mr. Gilmer, of Virginia, moved to amend the bill, so as to extend the existing laws *until the further action of Congress on the subject! Rejected*—ayes 95, noes 105. A verbal amendment of Mr. Fillmore, more clearly to express that this bill extends existing laws to the first of August, and operates no farther, was adopted. The bill was *passed*—yeas 116, nays 103.

The committee of finance reported to the Senate this provisional tariff of the House, without amendment.

The great tariff bill is now pending in committee of the whole, and excites active discussion.

## GENERAL INTELLIGENCE.

### Foreign Items.

*Attempt to murder Victoria.*—As the Queen was returning to the palace, with Prince Albert, in an open barouche, with outriders, a young Englishman, named John Francis, discharged a pistol at her, which would probably have occasioned her death, had not the carriage been moving more rapidly than usual. He was immediately arrested, and conveyed to prison. He is a mild-looking young man, about 20 years of age, son to a scene-shifter at one of the theatres. No papers have been found to indicate that he has any connection with the chartists. A woman says she heard him say to another man, just before he fired the pistol, "Why should the Queen be such an expense to the nation? It is to support her in such grand style, that we poor fellows have to work so hard."

He had been loitering about the parks with a pistol, for some days; and the supposition that he intended suicide had caused him to be observed.

It is said an attempt had been made to take the Queen's life the day before; but the pistol did not go off; and the act was observed by only one individual. The prisoner is perfectly calm and collected, and appears in full possession of his senses. He could not be very enlightened, to expect that the death of a kind-hearted girl would do anything to relieve the distress of the British people.

*Anti-Army.*—Samuel Hines, a chartist agent, has been held to bail at Birmingham for distributing handbills against the military service, and urging the populace not to enlist. Joseph Sturge became the man's surety.

*Joseph Sturge.*—This distinguished abolitionist has been invited to stand as member of parliament for Nottingham. He has consented, on condition that no money is spent, or any improper influence used to bias a single vote in his favor. A very large crowd assembled to meet him at Nottingham, but without banners, or music. When he entered the room, he was received with loud cheers. A document was put into his hands signed by James Sweet, sub-treasurer of the National Charter Association; it inquired whether, if chosen, he intended to vote. 1st. For universal suffrage to all not convicted of crime, of sound mind, and above 21 years of age. 2. Vote by ballot. 3. Annual Parliaments. 4. No property qualifications for members. 5. Equal electoral districts.

He replied, that he could vote for *all* in the affirmative; and would consider it one effort to save the country from ruin. He said his visit to the United States had convinced him of the right and practicability of universal suffrage. He spoke against keeping up an army and navy, and against the war principle in general. He declared that he would never give one farthing for a vote, neither would he ask any man for his vote, if it would gain his election; he would set an example of purity, and stand or fall under its banners. If at any future time, they were displeased with his conduct, and called a fair meeting in the market-place, and asked him to resign, he would do so with pleasure.

Mr. Vincent, a chartist leader, and other speakers, addressed the meeting in favor of Mr. Sturge.

*The Creole Case.*—The Richmond Enquirer says: "It is now said that Lord Ashburton is authorized to make some prospective arrangement to guard against future cases, but not to allow any indemnity for the Creole. Great Britain wishes to place it in the predicament of the Enterprise."

On the subject of the difficulties existing between Great Britain and America, the London Morning Herald of the 10th ult. makes the following remarks:

"Each succeeding arrival from New-York indicates more and more the probability of a successful termination of Lord Ashburton's mission to Washington. Such probability does not, however, lessen public interest in the disputes, to compose which that mission is directed. Of those disputes the *Creole* case seems to involve the greatest difficulties; not indeed, perhaps in itself, but to the principle of international law which must govern it.

The boundary question, M'Leod's, and the Caroline cases, when once settled, will be immediately consigned to history, there to excite surprise that the tranquillity of the world was ever likely to be disturbed by such insignificant causes; the right of search, as also the right of verification, can also be permanently arranged by conventional stipulations; but unless Mr. Webster recedes from the extraordinary legal position which in his precipitate despatch to Mr. Everett he so rashly assumed, the obstacles in the way of the settlement—not of the *Creole* affair in itself, (for that both governments could dispose of, by consigning it to forgetfulness,) but in *the principle which is to rule subsequent occurrences*, indentical or similar in their nature, do certainly seem very great. If England and the United States are not to be perpetually involved in disputes arising out of the slave trade carried on coastwise by the Americans, some understanding or common interpretation of the obligation imposed by the comity of nations, must at once be come to; and there does not appear, in the entire circle of diplomatic discussion, greater improbability of unison of opinion, than on this very point."

*British India.*—General Harlan, who has spent many years in India and Affghanistan, says in his new work: "The tenure of British India, and consequently the integrity of the British empire, is at this moment sustained by a single hair; and that so tensely drawn, that the slightest adverse movement will certainly snap asunder the retaining power. The thousand native princes of India are regarding with intense anxiety and ardent hopes, the movements of the British array before the Khyber pass, and the fate of General Sale at Djillalabad. Every able-bodied man, of whom the number is not less than five millions, (covetous and exasperated enemies,) is standing with his foot in the stirrup and hand on the spear, gloating on the hope of plunder, which the traditions of old age have placed in fascinating visions before them. The sentinels are on the watch-towers, and their runners are in the way, and the earliest promulgation of the last reverses of the British in Affghanistan, will signalize the destruction of every Englishman throughout the whole of India. If the Affghans slaughter the remnant of British troops under General Sale, at Djillalabad, and defeat the British army in its projected attempt to force the Khyber defile, the British power in India expires instantly, without a doubt, as it will without a struggle, except the death-throes of their officers, as the native army strangle them in their beds."

This General Harlan is an American, who went to India some five-and-twenty years ago, as surgeon, and was subsequently employed by the East India Company. About a year and a half ago he made a visit to Paris, which created some excitement; for it was rumored to be of a political character. He was introduced to Louis Philippe by General Cass, and was said to have much communication with M. Thiers, then prime minister of France, and Count Pahlen, the Russian ambassador. The subject of these interviews was said to be British power in India. General Harlan afterward proceeded to St. Petersburg, at the special request of the Russian government. He is deemed a man of talent, and of unbounded knowledge in East India affairs.

*The Headsman of Paris.*—A man by the name of Henri Sanson died in Paris, during the past year, who is said to have separated more world-renowned heads from their shoulders, than any other executioner in the world. Among the first, was Louis 16th; then Maria Antoinette; then Phillipe Egalité, father of the present French monarch; then Danton; then Robespierre.

After a lapse of forty-two years, during which he had successively seen rise and pass away, the Directory, the Triumvirate, the Consulate, the Emperor Napoleon, Louis XVIII, and Charles X, he was again called by Louis Philippe to the place of execution, to try his axe's edge anew on Fieschi and his confederates, and on young Alibaud, who had attempted to assassinate the monarch. He began his bloody career at 20 years of age, and died at 87. Alibaud was the last of his victims.

*The Earthquake.*—Letters from Baracoa, in the Eastern part of Cuba, state that the earthquake on the 7th May was one of the most frightful ever known on the island. The shocks were so terrible, that the cliffs of the mountain called Yungue, and another, the name of which I do not remember, rent to the breadth of 20 yards, and the earth opened in various places. Yet wonderful to say, there was but little damage in town; though it seemed impossible for the house to resist such powerful oscillations.

The only premonition of the phenomenon was a plague of *cangrejitos*, [a kind of crab, we believe,] so small that they seemed to be spiders. They began to be seen three or four days before the occurrence of the earthquake, and increased to such an extent that they not only covered the streets, but even the doors and walls of the houses. It is supposed that these insects had their abode in the ground, and that when they perceived the sulphurous matter, they sought a more comfortable asylum; and this opinion is confirmed by their sudden disappearance after the earthquake had ceased.

Violent tremblings continued during the 9th, 10th, and 11th. The atmosphere was hot, close, and loaded with vapor; frequent subterranean detonations were heard.

On the November previous, there were violent volcanic eruptions in Java, accompanied with loud subterranean noises.

*Texas and Mexico.*—Letters from Galveston state that all classes, ages, and sexes, in Texas are carried away by an equal enthusiasm for war. "Men, women, and boys, speak, think, read, and dream of nothing else but the conquest of Mexico." General Houston has called an extra session of Congress, and is concentrating his troops.

It is not disguised that they rely mainly upon the United States. The following are cited as among the principle supplies already furnished:

| | | *Emigrants.* |
|---|---|---|
| New Orleans, | $14,000 | 1,000 |
| Mobile, | 14,000 | 500 |
| Tuscaloosa, | 4,000 | 100 |
| Natchez, | 6,000 | 225 |
| Columbus, Ga. | 3,000 | 75 |
| Augusta, do. | 835 | |

The Mexican citizens were recently captured on the other side of Corpus Christi, but soon liberated by General Houston. The New Orleans papers make a great flourish about the generosity of this proceeding. As if there was any comparison between peaceable citizens crossing the frontier, and men carrying arms, ammunition, and proclamations from a foreign government; as was the case with those who called themselves Santa Fé *traders*.

General Wall, who superseded Arista, by command of Santa Ana, has arrested Colonel Kinney, who is now a prisoner.

### General Items.

*Massacres in Florida.*—A Talahassee paper of the 9th inst. gives the following account of a shocking massacre that occurred on the Suwanee:

On Wednesday, 7th inst. about 2 o'clock in the afternoon, a party of about forty Indians came upon the plantation of Capt. Robinson, near the Sandy Ford, on the Suwanee river. Capt. Robinson's three sons and a hired man were ploughing in the field. They were all simultaneously fired upon by Indians; three of the young men were shot dead, the other mortally wounded. Capt. Robinson, who was at some distance from the young men when he first saw the Indians, and heard the report of their rifles, fled towards his house. When he approached it, he found another party of Indians already in the yard, and saw his wife and daughter break from the house, and endeavor to escape. Mrs. R. was shot, and fell wounded; the daughter was pursued by an Indian, who caught her by the hair as she fled, and cutting her throat with his knife, dragged her back to the house, and with her wounded mother, she was thrust within doors, and the house fired. The living and the dead were consumed together.

Capt. Robinson rallied the neighbors, who soon after visited the spot. One of the young men who was shot in the field, was found still alive, though he did not long survive.

*Life at the West.*—On Monday, the 30th ult., John Trester, the master of a flatboat at the wharf, Memphis, Tenn. was shot while Col. Locke was attempting to serve a warrant, issued at the request of the wharf-master, as Trester refused to pay wharfage. On Col. Locke's approach to the flatboat, all hands on board arranged themselves for fight, and a general conflict took place between the constable and his posse, and the river men. There were many severe wounds given on both sides, and Trester died the day following.

*Fire.*—The large cotton factory of the Thames Manufacturing Company, Norwich, Conn. was lately destroyed by fire. Most of the goods in the building were saved. Factory and machinery valued at $100,000; insured for $70,000.

*An Insurrection.*—The Opelousas (La.) Gazette speaks of a contemplated insurrection among the negroes of the parish of St. Landry. A negro man and a negro woman in Plaquemine, who were overheard discussing the matter, have been placed under arrest.

*Sudden Death.*—A man named Meade, who lives in Amelia county, Va. was whipping one of his slaves with a strap, a few days ago, when a buckle upon the strap struck him under the ear, causing instant death.

*Land of Liberty and Law.*—The Mobile Herald of the 13th ult. states, that the negroes concerned in the murder of the late Walter R. English, were hung a day or two before, *without trial.*

*Severity of the Weather.*—The weather, for several days of last week, was of the most disagreeable character—cold—rainy—possessing, in a high degree, all the elements of blue-devilism; when, on Saturday morning, the climax was capped by a stinging frost—the bridges and walks being glazed over with ice, in real winter style! The canal was skimmed over in several places. If this is not "hard times," we are no judges of a pinch."—*Rochester Daily Advertiser, 13th inst.*

*Snow in June.*—We learn by a letter from Bennington, Vt. that on Wednesday before last, ice made in that town of considerable thickness; and that on Friday, *snow fell all day.* Vegetation had suffered by these unseasonable visitations.

*Steamboat Racing—Another.*—The steamer West Wind, which arrived at Louisville on the 30th ult. in 53 hours and 53 minutes from St. Louis, including 7 hours and 55 minutes lost in packing cylinder and other detentions, *collapsed* her flue as she entered the Louisville and Portland canal; scalding four men and a lady so badly as to leave little hope of their recovery. So much for racing.

*The Times are out of Joint.*—It is stated that there are at least 2,000 mechanics out of work in Philadelphia, 3,000 in New-York, 1,000 in Boston, and 1500 in Baltimore; and in the United States, not far from 20,000 persons!

*A Rarity.*—Watermelons were for sale in the Baltimore market ten days ago, at 37 1-2 and 50 cents each.

*Gold.*—A very valuable gold mine has been discovered on the land of the Hon. John C. Calhoun, in Georgia; he has gone to visit the new found treasure. Two pan-fuls of the ore, ten quarts in the whole, yielded six hundred pennyweights. 1463 dwts. were collected in one day. The Richmond Enquirer says:

"From the great interest taken by the people of Georgia in their new search after gold, we should fear that much labor and capital will be wastefully employed. The history of gold mining in Virginia presents a gloom

# Poetry.

For the National Anti-Slavery Standard.

## THE BITTER STREAM.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.
And Moses cried unto the Lord, and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet."—Exodus xv.

Maiden! with thy dreaming eye
Sadly fixed on vacancy,—
Speechless in thy early grief,
Hath no prophet brought relief?
Saddest of earth's lonely daughters,
Drink once more of Marah's waters;
Quaff them on thy bended knee,
God will send the healing tree.

Stranger, with thy manly brow,
Furrowed o'er by sorrow's plough,
With its snows upon thy head,—
Bitter were the tears thou'st shed;
Bitterer far are Marah's waters,
To him whose faith thus quickly falters—
Doubt and fear fling far from thee,
And thou shalt taste the healing tree.

Father, stooping low to lave,
With thy tears, an ingrate's grave,
Pouring o'er his place of rest
The warm life-blood of thy breast,
Wounded from thy darling's quiver,
Thou hast drank of Marah's river;
Trust in God—it may not be
Thou shalt never find the tree.

Mother, o'er thy first-born bending,
Anguish thy young heart-strings rending,
Watching for the fluttering breath,
Of the last one spared by death,
Drink thou must, with streaming eyes,
Marah's waters round thee rise—
Droop not; for thou soon shall see
On its waves the healing tree.

Child of Afric at thy toil,
With thy forehead to the soil,
With its dampness on thy brow,
None have drunk so deep as thou;
With its dregs upon thy lip,
Stooping yet again to dip
E'en the muddy, nauseous sand,
With the hollow of thy hand,
Hoping as it wets thy feet,
That its last drop will be sweet;

Marah's fountain is not dry;
Thou shalt hear it rushing by;
Green and fragrant thou shalt see,
On its waves the healing tree.
Pharaoh's heart is stern and cold,
But God watcheth o'er his fold:
Aaron will not plead in vain;
Moses will unloose thy chain.

God has raised his prophets up—
In the stream then dip a cup,
In some safe corner set it by;
When proud Pharaoh's lip is dry,
Let him drink the draught he gave
To his weeping, trembling slave;
When his tongue is parched with heat,
Ask him if its taste is sweet.

When his weeping eyes can see
Marah's ever-blooming tree,
Take him kindly by the hand,
Kneel together on the sand,
While the blue skies smile above;
For his hate give him thy love;
Throw thy chains, revenge, and pride,
In the bosom of the tide.

That no memento there may be
Of the dark Past, save him and thee:
Let every evil thought take flight,
A day of joy succeed the night;
Broken in twain be Moses' rod,
The serpent 'neath thy foot be trod;
And over all wave fair and free
The branches of the healing tree.

E. A. COMSTOCK.

## NIGHT.

BY BLAKE, THE ARTIST.

The sun's descending in the west,
The evening star does shine;
The birds are silent in their nest,
And I must seek for mine.
The moon, like a flower,
In heaven's high bower,
With silent delight,
Sits and smiles on the night.

Farewell, green field and happy grove,
Where flocks have ta'en delight;
Where lambs have nibbled, silent move
The feet of Angels bright;
Unseen they pour blessing,
And joy without ceasing,
On each bud and blossom,
And each sleeping bosom.

They look in every thoughtless nest,
Where birds are covered warm;
They visit caves of every beast,
To keep them all from harm:
If they see any weeping,
That should have been sleeping,
They pour sleep on their head
And sit down on their bed.

When wolves and tigers howl for prey,
They pitying stand and weep,
Seeking to drive their thirst away,
And keep them from the sheep;
But if they rush dreadful,
The angels, most heedful,
Receive each mild spirit,
New worlds to inherit.

And there the lion's ruddy eyes
Shall flow with tears of gold,
And pitying the tender cries,
And walking round the fold:
Saying, "Wrath, by His meekness,
And, by his health, sickness
Is driven away,
From our immortal day.

"And now beside thee, bleating lamb,
I can lie down and sleep,
Or think on Him who bore thy name,
Gaze after thee, and weep;
For washed in life's river,
My bright name forever
Shall shine like the gold,
As I guard o'er the fold."

From the Boston Miscellany.

## SONNET.

BY WM. W. STORY.

The poet sitteth in his humble room,
The happiest monarch in the world is he,
With winged thoughts which traverse earth and sea;
In his own soul he builds a happy home;—
No obstinate fate, no stern decree of doom,
Shatters that broad dome, lifted high and free
In the clear air of Ideality,
And sunned by Love and Faith's eternal bloom.
There, on some woven veil of dreams he sees
The face of beauty evermore arise,—
Music and moonlight, and the mysteries
Of feeling folded deep in human eyes;
Scenes brooded o'er by thoughts of graceful ease,
The inward shadow of sweet memories.

# Miscellany.

From the Philadelphia Saturday Evening Post.

## THE BUSHEL OF CORN.

BY T. S. ARTHUR.

Farmer Gray had a neighbor, who was not the best tempered man in the world, though mainly kind and obliging. He was a shoemaker. His name was Barton. One day, in harvest-time, when every hand on the farm was busy as a bee, this man came over to Farmer Gray's, and said, in rather a petulant tone of voice—

"Mr. Gray, I wish you would send over and drive your geese home."

"Why so, Mr. Barton; what have my geese been doing?" the farmer said, in a mild, quiet tone.

"They pick my pigs' ears, when they are eating, and go into my garden; and I will not have it!" the neighbor replied, in a still more petulant voice.

"I am really sorry for it, neighbor Barton; but what can I do?"

"Why, yoke them, and thus keep them on your own premises. It's no kind of a way to let your geese run all over every farm and garden in the neighborhood."

"But I cannot see to it now. It is harvest-time, friend Barton, and every man, woman, and child on the farm, has as much as he or she can do. Try and bear it for a week or so, and then I will see if I can possibly remedy the evil."

"I can't bear it, and I wont bear it, any longer," the shoemaker said. "So if you do not take care of them, friend Gray, I shall have to take care of them for you."

"Well, neighbor Barton, you can do as you please," farmer Gray replied, in his usual quiet tone. "I am sorry that they trouble you, but I cannot attend to them now."

"I'll attend to them for you, see if I don't," the shoemaker said, still more angrily than when he first called upon farmer Gray; and then turned upon his heel, and strode off hastily toward his own house, which was quite near to the old farmer's.

"What upon earth can be the matter with them geese?" Mrs. Gray said, about fifteen minutes afterwards.

"I really cannot tell, unless neighbor Barton is taking care of them. He threatened to do so, if I did'n't yoke them right off."

"Taking care of them! How taking care of them?"

"As to that, I am quite in the dark. Killing them, perhaps. He said they picked at his pigs' ears, and drove them away when they were eating, and that he would not have it. He wanted me to yoke them right off; but that I could not do now, as all the hands are busy. He then said, that if I didn't take care of them, he would. So I suppose he is engaged in the neighborly business of taking care of our geese."

"John! William! run over and see what Mr. Barton is doing with my geese," Mrs. Gray said, in a quick and anxious tone, to two little boys who were playing near.

The urchins scampered off, well pleased to perform any errand.

"Oh, if he has dared to do anything to my geese, I will never forgive him!" the wife said, angrily.

"H-u-s-h, Sally! make no rash speeches. It is more than probable that he has killed some two or three of them. But never mind if he has. He will get over his pet, and be sorry for it."

"Yes; but what good will his being sorry do me? Will it bring my geese to life?"

"Ah, well, Sally, never mind. Let us wait until we learn what all this disturbance is about."

In about ten minutes, the children came home, bearing the bodies of three geese, each without a head.

"Oh, is'n't that too much for human endurance!" exclaimed Mrs. Gray. "Where did you find them?"

"We found them lying out in the road," said the eldest of the two children. "And when we picked them up, Mr. Barton said—'Tell your father that I have yoked his geese for him, to save him the trouble, as his hands are all too busy to do it.'"

"I'd sue him for it!" said Mrs. Gray, in an indignant tone.

"And what good would that do, Sally?"

"Why, it would do a great deal of good. It would teach him better manners. It would punish him; and he deserves punishment."

"And punish us into the bargain. We have lost three geese now, but we still have their good fat bodies to eat. A lawsuit would cost us a good many geese, and not leave us even so much as the feathers; besides giving us a world of trouble and vexation. No, no, Sally; just let it rest, and he will be sorry for it, I know."

"Sorry for it, indeed! And what good will his being sorry for it do us, I should like to know? Next, he will kill a cow, and then we must be satisfied with his being sorry for it! Now, I can tell you that I don't believe in that doctrine. Nor do I believe anything about his being sorry; the crabbed, ill-natured wretch."

"Don't call hard names, Sally," farmer Gray said, in a mild, soothing tone. "Neighbor Barton was not himself when he killed the geese. Like every other angry person, he was a little insane, and did what he would not have done had he been perfectly in his right mind. When you are a little excited, you know, Sally, that even you do and say unreasonable things."

"Me do and say unreasonable things!" exclaimed Mrs. Gray, with a look and tone of indignant astonishment; "me say and do unreasonable things when I am angry! I don't understand you, Mr. Gray."

"May be I can help you a little. Don't you remember how angry you were when Mr. Mellon's old brindle got into our garden, and trampled over your lettuce bed? and how you struck her with the oven pole, and knocked off one of her horns?"

"But I did'n't mean to do that, though."

"No; but then you were angry, and struck old brindle with a right good will. And if Mr. Mellon had felt disposed, he might have prosecuted for damages."

"But she had no business there."

"Of course not. Neither had our geese any business in neighbor Barton's yard. But, perhaps, I can help you to another instance, that will be more conclusive in regard to your doing and saying unreasonable things when you are angry. You remember the patent churn?"

"Yes; but never mind about that."

"So you have not forgotten how unreasonable you were about the churn. It was'n't good for anything—you knew it was'n't; and you'd never put a jar of cream into it as long as you lived—that you would'n't. And yet, on trial, you found that churn the best you had ever used; and now you would'n't part with it on any consideration. So you see, Sally, that even you can say and do unreasonable things, when you are angry, just as well as Mr. Barton can. Let us then consider him a little, and give him time to get over his angry fit. It will be much better to do so."

Mrs. Gray saw that her husband was right, but still she felt indignant at the outrage committed on her geese. She did not, however, say anything about suing the shoemaker—for old brindle's head, from which the horn had been knocked off, was not yet entirely well, and one prosecution very naturally suggested the idea of another. So she took her three fat geese, and after stripping off their feathers, had them prepared for the table.

On the next morning, as Mr. Gray was going along the road, he met the shoemaker; and as they had to pass very near to each other, the farmer smiled, and bowed, and spoke kindly. Mr. Barton looked and felt very uneasy, but farmer Gray did not seem to remember the unpleasant incident of the day before.

It was about eleven o'clock of the same day, that one of farmer Gray's little boys came running to him, and crying—

"Oh, father! father! Mr. Barton's hogs are in our cornfield."

"Then I must go and drive them out," said Mr. Gray, in a quiet tone.

"Drive them out!" ejaculated Mrs. Gray.—"Drive them out, indeed. I'd shoot them; that's what I'd do. I'd serve them as he served my geese yesterday."

"But that would'n't bring the geese to life again, Sally."

"I don't care if it would'n't. It would be paying him in his own coin, and that's all he deserves."

"You know what the Bible says, Sally, about grievous words, and they apply with stronger force to grievous actions. No—no—I will return neighbor Barton good for evil. That is the best way. He has done wrong, and I am sure is sorry for it. And as I wish him still to remain sorry for so unkind and unneighborly an action, I intend making use of the best means for keeping him sorry."

"Then you will not be revenged on him, any how."

"No, Sally—not revenged. I hope I have no such feeling. For I am not angry with neighbor Barton, who has done himself a much greater wrong than he has done me. But I wish him to see clearly how wrong he has acted, that he may do so no more. And then we shall not have any cause to complain of him, nor he any to be grieved, as I am sure he is, at his own hasty conduct. But while I am talking here, his hogs are destroying my corn."

And so saying, farmer Gray hurried off towards his cornfield. When he arrived there, he found four large hogs tearing down the stalks, and pulling off, and eating the ripe ears of corn. They had already destroyed a good deal. But he drove them out very calmly, and put up the bars through which they had entered, and then commenced gathering up the half-eaten ears of corn, and throwing them out into the lane, for the hogs that had been so suddenly disturbed in the process of obtaining a liberal meal. As he was thus engaged, Mr. Barton, who had, from his own house, seen the farmer turn the hogs out of his cornfield, came hurriedly up, and said,

"I am very sorry, Mr. Gray, indeed I am, that my hogs have done this. I will most cheerfully pay you for what they have destroyed."

"Oh, never mind, friend Barton—never mind. Such things will happen occasionally. My geese, you know, annoy you very much sometimes."

"Don't speak of it, Mr. Gray. They did'n't annoy me half as much as I imagined they did. But how much corn do you think my hogs have destroyed? One bushel, or two bushels? Or how much? Let it be estimated, and I will pay you for it most cheerfully."

"Oh, no. Not for the world, friend Barton. Such things will happen, sometimes. And, besides, some of my men must have left the bars down, or your hogs could never have gone in. So don't think any more about it. It would be dreadful if one neighbor could not bear a little with another."

All this cut poor Mr. Barton to the heart. His own ill-natured language, and conduct, at a much smaller trespass on his rights, presented itself to his mind, and deeply mortified him. After a few moments' silence, he said—

"The fact is, Mr. Gray, I shall feel better if you will let me pay for this corn. My hogs should not be fattened at your expense, and I will not consent to its being done. So I shall insist on paying you for at least one bushel of corn; for I am sure they have destroyed that much, if not more."

But Mr. Gray shook his head, and smiled pleasantly, as he replied—

"Don't think anything more about it, neighbor Barton. It is a matter deserving no consideration. No doubt my cattle have often trespassed on you, and will trespass on you again. Let us then bear and forbear."

All this cut the shoemaker still deeper, and he felt still less at ease in mind after he parted from the farmer, than he did before. But on one thing he resolved, and that was, to pay Mr. Gray for the corn which his hogs had eaten.

"You told him your mind pretty plainly, I hope," Mrs. Gray said, as her husband came in.

"I certainly did," was the quiet reply.

"And I am glad you had spirit enough to do it. I reckon he will think twice, before he kills any more of my geese."

"I expect you are right, Sally. I don't think we shall be troubled again."

"What did you say to him? And what did he say for himself?"

"Why, he wanted very much to pay me for the corn his hogs had eaten: but I would'n't hear to it. I told him that it made no difference in the world. That such accidents would happen sometimes."

"And that's the way you spoke your mind to him?"

"Precisely; and it had the desired effect. It made him feel ten times worse than if I had spoken angrily to him. He is exceedingly pained at what he has done, and says he will never rest until he has paid for that corn. But I am resolved never to take a cent for it. It will be the best possible guaranty I can have for his kind and neighborly conduct hereafter."

"Well, perhaps you are right," Mrs. Gray said, after a few moments of thoughtful silence. "I like Mrs. Barton very much—and now I come to think of it, I should not wish to have any difference between our families."

"And so do I like Mr. Barton. He has read a good deal, and I find it very pleasant to sit with him, occasionally, during the long winter evenings. His only fault is his quick temper—but I am sure it is much better for us to bear with, and soothe that, than to oppose and excite it, and thus keep both his family and our own in hot water."

"You are certainly right," Mrs. Gray said, "and I only wish that I could always think and feel as you do. But I am a little quick, as they say."

"And so is Mr. Barton. Now, just the same consideration that you would desire others to have for you, should you exercise towards Mr. Barton; or any one else whose hasty temper leads him into words or actions that in calmer and more thoughtful moments, are subjects of regret."

On the next day, while Mr. Gray stood in his own door, from which he could see all over the two or three acres of ground that the shoemaker cultivated, he observed two of his own cows in his neighbor's cornfield, browsing away in quite a contented manner. As he was going to call one of the farm hands to go over and drive them out, he perceived that Mr. Barton had become aware of the mischief that was going on, and had already started for the field of corn.

"Now we will see the effect of yesterday's lesson," the farmer said to himself; and then paused to observe the manner of the shoemaker towards his cattle, in driving them out of the field. In a few minutes, Mr. Barton came up to the cows—but, instead of throwing stones at them, or striking them with a stick, he merely drove them out in a quiet way, and put up the bars through which they had entered.

"Admirable!" ejaculated farmer Gray.

"What is admirable?" asked his wife, who came within hearing distance at the moment.

"Why, the lesson I gave our friend Barton yesterday, works admirably."

"How so?"

"Why, two of our cows were in his cornfield a few minutes ago, destroying the corn at a rapid rate."

"Well! what did he do to them?" in a quick, anxious tone.

"He drove them out."

"Did he stone them, or beat them?"

"Oh, no. He was as gentle as a child toward them."

"You are certainly jesting."

"Not I. Friend Barton has not forgotten that his pigs were in my cornfield, yesterday, and that I turned them out without hurting a hair of one of them. Now, suppose I had got angry, and beaten his hogs, what do you think the result would have been? Why, it is much more than probable, that one or both of our fine cows would have been at this moment in the condition of Mr. Mellon's old brindle."

"I wish you would'n't say anything more about old brindle," Mrs. Gray said, trying to laugh, while her face grew red, in spite of her efforts to keep down her feelings.

"Well, I won't, Sally, if it worries you. But it is such a good illustration, that I cannot help using it sometimes."

"I am glad he did'n't hurt the cows," Mrs. Gray said, after a pause.

"And so am I, Sally. Glad on more than one account. It shows that he has made an effort to keep down his hasty, irritable temper—and if he can do that, it will be a favor conferred on the whole neighborhood; for almost every one complains, at times, of this fault in his character."

"It is certainly the best policy, to keep fair weather with him," Mrs. Gray remarked; "for a man of his temper could annoy us a great deal."

"That word, policy, Sally, is not a good word," her husband replied. "It conveys a thoroughly selfish idea. Now, we ought to look for some higher motive of action than mere policy—motives grounded in correct and unselfish principles."

"But what other motive but policy could we possibly have for putting up with Mr. Barton's outrageous conduct?"

"Other, and far higher motives, it seems to me. We should reflect that Mr. Barton has naturally a hasty temper; and that, when excited, he does things for which he is sorry afterwards—and that, in nine cases out of ten, he is a greater sufferer from these outbreaks than any one else. In our actions towards him, then, it is a much higher and better motive for us to be governed by a desire to aid him in the correction of this evil, than to look merely to the protection of ourselves from its effects. Do you not think so?"

"Yes. It does seem so."

"When thus moved to action, we are, in a degree, regarding the whole neighborhood; for the evil of which we speak affects all. And, in thus suffering ourselves to be governed by such elevated and unselfish motives, we gain all that we possibly could have gained under the mere instigation of *policy*—and a great deal more. But to bring the matter into a still narrower compass. In all our actions towards him, and every one else, we should be governed by the simple consideration—is it right? If a spirit of retaliation be not right—then it cannot be indulged, without a mutual injury. Of course, then, it should never prompt us to action; for if cows or hogs get into my field or garden, and destroy my property—who is to blame most? Of course, myself. I should have kept my fences in better repair, or my gate closed. The animals certainly are not to blame, for they follow only the promptings of nature—and their owners should not be censured, for they know nothing about it. It would, then, be very wrong for me to injure both the animals and their owners for my own neglect—would it not?"

"Yes, I suppose it would."

After this, there was no more trouble about farmer Gray's geese or cattle. Sometimes the geese would get among Mr. Barton's hogs, and annoy them while eating, but it did not worry him as it did formerly. If they became too troublesome, he would drive them away, but not by throwing sticks and stones at them, as he once did.

Late in the fall, the shoemaker brought in his bill for work. It was a pretty large bill, with sundry credits.

"Pay-day has come at last," farmer Gray said, good humoredly, as the shoemaker presented his account; "Well, let us see"—and he took the bill to examine it, item after item.

"What is this?" he asked, reading aloud.

"Cr. By one bushel of corn, *fifty cents*."

"It's some corn I had from you."

"I reckon you must be mistaken. You never got any corn from me."

"Oh, yes I did. I remember it perfectly. It is all right."

"But when did you get it, friend Barton? I am sure that I hav'n't the most distant recollection of it."

"My hogs got it," the shoemaker said, in rather a low and hesitating tone.

"Your hogs?"

"Yes. Don't you remember when my hogs broke into your field, and destroyed your corn?"

"Oh dear! Is that it? Oh, no, no, friend Barton, I cannot allow that item in the bill."

"Yes, but you must. It is perfectly just—and I shall never rest until it is paid."

"I can't indeed. You could'n't help your hogs getting into my field; and then, you know, friend Barton"—(lowering his tone) "My geese were very troublesome."

The shoemaker blushed, and looked confused; but farmer Gray slapped him familiarly on the shoulder, and said, in a lively, cheerful way—

"Don't think anything more about it, friend Barton. And, hereafter, let us endeavor to *do as we would be done by*, and then everything will go on as smooth as clock-work."

"But you will allow that item in the bill?" the shoemaker urged, perseveringly.

"Oh, no; I could'n't do that. I should think it wrong to make you pay, for my own or some of my men's negligence in leaving the bars down."

"But then," (hesitatingly) "those geese. I killed three. Let it go for them."

"If you did kill them—we ate them. So that is even. No—no; let the past be forgotten; and if it makes better neighbors and friends of us, we never need regret what has happened."

Farmer Gray remained firm, and the bill was settled, omitting the item of "corn." From that time forth, he never had a better neighbor than the shoemaker. The cows, and hogs, and geese of both, would occasionally trespass—but the trespassers were always kindly removed. The lesson was not lost on either of them,—for even farmer Gray used to feel, sometimes, a little annoyed when his neighbor's cattle broke into his field. But in teaching the shoemaker a lesson, he had taken a little of it to himself.

From "Acquisitiveness: its Uses and Abuses." By D. G. Goyder.

### A TRIBUTE TO THE QUAKERS.

If I wished to point to a model, where wealth seems to have been accumulated for the sole purpose of doing good, I would hold up to admiration the people called Quakers. They are wealthy, almost to a man; and where throughout Christendom, in its varied ramifications, is there a body of people who have done so much good, and with so much disinterestedness? Not choosing their own connection as the sole recipients of their bounty, but extending it to every shade of religious creed. They will live longer in the pure estimation of the virtuous part of mankind,

"Than I have time to tell their years,
Ever beloved and loving."

In the proper and legitimate uses of wealth, I present this people as a model worthy of general imitation.

The late Richard Reynolds, of Bristol, who had amassed a princely fortune in the iron trade, looked upon himself merely as the steward of the Almighty. His entire income, after deducting the moderate expenses of his family, was devoted to benevolence; and he thought his round of duty still incomplete, unless he devoted his time likewise. He deprived himself of slumber to watch beside the bed of sickness and pain, and to administer consolation to the heart bruised with affliction.

On one occasion, he wrote to a friend in London, requesting to know what object of charity remained; stating that he had not spent the whole of his income. His friend informed him of a number of persons confined in prison for small debts. He paid the whole, and swept the miserable mansion of its distressed tenants. Most of his donations were enclosed in blank covers, bearing the modest signature of "A Friend."

A lady once applied to him in behalf of an orphan; saying, "When he is old enough, I will teach him to name and thank his benefactor."

"Nay," replied the good man, "thou art wrong. We do not thank the clouds for rain. Teach him to look higher, and to thank Him who giveth both the clouds and the rain. My talent is the meanest of all talents—a little sordid dust; but as the man in the parable was accountable for his one talent, so am I accountable to the great Lord of all."

Free Thought.—It is written, "Many shall run to and fro, and knowledge shall be increased." Surely the plain rule is, let each considerate person have his way, and see what it will lead to. For not this man and that man, but *all* men, make up mankind, and their united tasks the task of mankind. Wise man was he who counselled that speculation should have free course, and look fearlessly toward all the thirty-two points of the compass, whithersoever and howsoever it listed.—*T. Carlyle.*

The Priesthood.—As a priest, or interpreter of the Holy, is the noblest and highest of all men, so is a sham-priest the falsest and basest. Neither is it doubtful that his canonicals will one day be torn from him, to make bandages for the wounds of mankind; or even to burn into tinder, for general scientific or culinary purposes.—*Ib.*

### GEMS FROM THE GERMAN.

He who murmurs against his fate does not understand it; but he who accepts of it in peace will soon learn to understand it. What one has experienced and learned is always a stage he has made on the way to heaven.—*Bettine.*

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness: one who loves life and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

There is no more potent antidote to low sensuality than the adoration of beauty. All the higher arts of design are essentially chaste, without respect of the object. They purify the thoughts, as tragedy, according to Aristotle, purifies the passions. Their accidental effects are not worth consideration. There are souls to whom even a vestal is not holy.—*A. W. v. Schlegel.*

I have fire-proof perennial enjoyments, called employments.—*Jean Paul.*

Art ever represents Divinity; and that which stands in human relation to it is religion. What we acquire through art is from God; a divine suggestion, which sets up a goal for human capacities, which the spirit attains. Music is the mediator between the spiritual and the sensual life. Although the spirit be not master of that which it creates through music, yet is it blessed in this creation. In this manner, too, is every creation of art independent—mightier than the artist—and returns by its appearance back to the Divine: and is only connected with men, insomuch as it bears witness to the Divine Mediation in him.—*Beethoven.*

## FOR HOUSEKEEPERS AND FARMERS.

*Potato Yeast.*—In giving a receipt for this, in last week's Standard, we forgot to mention that the mashed potatoes should be rubbed *through a cullender*, with a spoon, pouring the warm water over by degrees, as the pulp was rubbed through. *This would strain out the skins.*

*Milk Gravy.*—The following preparation makes an excellent gravy to eat with fried ham. When you take the bacon out, stir up the fat in the pan, place it on good embers, stir in skim milk, and let it boil two or three minutes. Be careful that the milk is not old enough to be sour, and in danger of coagulating.

*To increase the quantity of Cream.*—While the milking of your cows is going on, let your pans be placed in a kettle of boiling water. Strain the milk into one of the pans taken hot from the kettle, and cover the same with another of the hot pans. Proceed, in like manner, with the whole mess of milk, and you will find that you will have double the quantity of good, rich cream, and get double the quantity of sweet butter.

*Soap Suds.*—Instead of throwing suds about the kitchen door, pour them into a barrel, and water plants of all kinds with them; being careful not to pour too large quantities, or too frequently, on any one plant. Flowers, for instance, may be killed by too much strong suds; but a pint a week will make them grow luxuriantly.

*Improved manner of Cooking Green Peas.*—Place in the bottom of your saucepan, or boiler, several of the outside leaves of head salad—put your peas in the dish, with two ounces of butter in proportion to half a peck of peas—cover the pan or boiler close, and place it over the fire—in thirty minutes they are ready for the table. They can either be seasoned in the pan, or after taken out. The flavor is sweeter and richer, than when cooked in the usual way.

*Cure for a Sting.*—Common blue clay, wet and put on the sting of any insect, will almost *immediately* effect a cure. The next best thing is table salt, moistened with saliva. Raw onion bound on, does good.

*To Wagoners.*—Take hogs' lard, melt it over a gentle fire, and then stir in flour until it becomes a paste. Grease your wagons or carriages with it, and you will never use tar again.

From the New England Farmer.

*Leather Shavings for Manure.*—One of your correspondents inquires, what is the value of a cord of leather shavings, destitute of oil. We should suppose it would be difficult to find a cord of those shavings, in any manufactory, entirely void of oil.—There may, however, be operations exclusively in sole leather, which could produce them. We can speak only of the efficacy of the shavings in the shops of the shoemaker and currier. The oil in those shavings is no doubt a powerful ingredient; but cannot be powerful enough to produce more than a small portion of the effects witnessed. The gelatin of skins would be generally admitted to be a very effective manure; this quality may seem lost in the conversion of skins into leather; and there may be so firm a combination of gelatin with tanning, as to defy the power of the chemist to educe from the leather anything strongly resembling the original qualities of the skin. The laboratory of nature, however, will often show results which that of the chemist cannot. The supposed insolubility of leather shavings should not operate as an objection against their use, more than the same supposition does against the application to land of the hair and hoofs of animals, feathers and wool, which by general consent rank among the most powerful of manures.

We did not sit down to write a dissertation, but to give a narration of facts. Forty years ago, we purchased a small farm of a shoemaker, who had cast the shavings from his shop, by the roadside or in the corners of lots. Our first object was to clear away those unsightly heaps. We carried them into the fields, believing if the leather could do no good, the vegetable substances would, which time had incorporated with it. Every field on which these heaps were spread, became remarkably productive; so much so as to excite the admiration of neighbors. And something might have been ascribed to ingenuity in cultivation, which was due rather to the energy of old leather. This early, and in some degree accidental success, (for then we had neither read nor thought much on subjects connected with agriculture,) induced us to be very saving of scraps of old leather; we have been in the habit of cutting up old shoes and boots, and spreading them on fields; and always think there is an ample remuneration for the labor bestowed. It will be perceived there has been no course of experiments which would qualify us to give definite answers to all the questions of "Inquirer." We think, however, that leather shavings are a good dressing for almost any description of soil; that they will assist in the growth of nearly every class of plants, perhaps more from preparing the soil for vigorous action, than direct influences. We think three cords sufficient for one dressing of an acre; and believe the ultimate results of such a dressing would be greater than a dressing of six cords of the richest barn manure.

M. ALLEN.

*Pembroke*, March 12, 1842.

## Miscellaneous Items.

*Melancholy Accident.*—As Mr. Joseph Brackett and wife were passing a bridge beneath the railroad track, at Newburyport, Mass. on the 6th, the horse became frightened by the cars, and dashed over the bridge, one half the draw being up at the time. They were therefore precipitated into the river. Mr. Brackett struck his head upon a stone, and was instantly killed; the horse was drowned, and Mrs. Brackett sustained serious but not fatal injury. Mr. B. was a shoe dealer in Lowell, Mass.

*Earthquake.*—The shock of the late earthquake in the West Indies, was distinctly felt in Louisiana and Arkansas. About the same time, many of the rivers in Georgia rose three feet in five minutes, and fell immediately.

*Marrying a Wife's Sister.*—The Presbyterian General Assembly, lately convened at Philadelphia, have decided, by a vote of 67 to 12, that it is incest for a man to marry the sister of his deceased wife. This strange decision is founded upon a clause in the Confession of Faith, which says, that "a man may not marry any of his wife's kindred nearer in blood than he may of his own; nor a woman of her husband's kindred nearer in blood than she may of her own."

"Thus," says the Commercial Advertiser, "the question is settled by the Presbyterian Church; in a manner, however, unwarranted by the law of God, and in a manner that will not be acquiesced in by any man—church member or not—who, in taking a second wife, prefers a sister of his first, before any other woman."

*Another Warning.*—James Cadwallader, aged 10 years, son of James N. Dixon, painter, of Philadelphia, died in that city on Sunday, of that dreadful disease, hydrophobia, from having been bitten in the cheek by a small dog, about six weeks ago.

*Imperial Present to Mr. Audubon.*—The emperor of Russia has sent, through his majesty's minister to the United States, a magnificent gold snuff-box, studded with costly diamonds, to our fellow-citizen, J. J. Audubon, the great ornithologist. The box is of splendid workmanship, and could not have cost less than $2,000.—*Courier.*

*Goths and Vandals.*—A tavern keeper at South Natick, Mass. a few days since cut down the venerable oak beneath which John Elliott, the celebrated "apostle to the Indians," used to gather his "praying red men," one hundred and ninety years ago.

*Whisky Mob.*—A temperance meeting, held on the 24th ult. in Miami county, Ohio, was broken up by the lawless violence of a mob; of whom two were captured, and committed to prison. A large force, however, was organized, for the purpose of demanding their release, and in case of refusal, to tear down the jail, which it became necessary to have guarded for several days, until peace and order were restored.

*Food vs. Fuel.*—The Missouri Sentinel, of the 21st ult. says that "bacon sold at Hannibal, last week, at one cent per pound, and that some of the steamboats were burning it, in preference to wood, to raise their steam with. Some sales were made there by citizens of this county, during the past week, at 1 1-4 to 1 1-2 cents per pound. Wheat was still selling at 58 to 62 1-2 cents—dull sale."

*Fruit and Crops.*—From Illinois, Ohio, New-York, and New England, come complaints of the cold weather. Cucumbers and other tender vegetables are universally nipped; peach blossoms are blighted, and fruit in general much injured. Last week, ice formed in Ohio and Western New-York. Potatoes look black, and the Indian corn sickly; but the wheat crops, as usual, flourish in cool weather, and promise an abundant harvest.


CHESTERFIELD BOARDING SCHOOL,
**For Boys under fourteen years of Age,**
*Situated on the Crosswicks road, about three miles from Bordentown, N. J.*

THE School will open for the summer term, on the 16th day of the 5th month, 1842. In the government of the school, care will be extended to form such habits and inculcate such principles, as will best advance the welfare of the pupils, both morally and physically. The scholars will be expected to attend (with their teacher) Friends' meeting, at Crosswicks, about three-fourths of a mile distant. The number of boys limited to twenty.

TERMS: Sixty dollars per term of twenty-two weeks; payable half in advance, the remainder in the middle of the term—books and stationery included; no extra charges. The services of an assistant in the school has been engaged. It is desirable that the outer garments of the boys should be dark colored, and all the clothing marked with the pupil's name. HENRY W. RIDGWAY.

*References.*—Joseph Ridgway, No. 70, Chesnut street; George Truman, No. 105, Arch street; George M. Justice, No. 149, Market street; Philadelphia. Charles Marriott, I. T. Hopper, J. S. Gibbons, New-York.

4th-mo. 21. 3m—p.

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**Jonathan Jefferson Whitlaw.**

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This book has a very high reputation, where no pro-slavery prejudices come in to obscure the judgment. It is a work of remarkable truth and power. The following, from the Leeds Mercury, is one of the many commendatory notices, which hailed its first appearance.

"This book is exceedingly clever, and surpasses anything the author has hitherto published. Her dialogues are full of spirit, and bear the genuine impress of the peculiarities of vulgar American dialect. In fact, in many parts of J. J. Whitlaw, she fairly emulates the masculine power of the best novel-writers in our language."

Philadelphia, March 3d, 1842.



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